Title:

Hebrew Warriors

Sub-Title:

The Khazars

Author:
Yair Davidiy

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Notes for the Text:

Numbers in superscript that stand alone besides the text ([1],[2], etc) give references that are found in the Reference Notes for each Chapter at the end of that chapter.

Numbers in superscript attached to the text that are preceded by the superscript letter [E] e.g. [E1], [E2], etc.) indicate End Note numbers that are found in the End Notes for each Chapter at the end of that chapter. The End Notes serve to add detail, take cognizance of alternate opinions, etc., without interrupting the overall flow of the work.

Foreword

The Khazars were a semi-nomadic people who became prominent in southern Russia and its neighborhood in the 600s to 900s CE. They became Jewish in whole or in part and that is what they are known for. It is debated whether they were of Israelite origin or not. We believe they were. Remnants of the Khazars were to remain in the area for some time after they became notable. Reports of them had been heard long before. The Khazars held back the Byzantine Christians from advancing into Russia as well as (in alliance with Byzantium) stopping the Arab Moslem forces from overrunning Europe from the east. The Khazars were an elite who ruled over many peoples and maintained a civilization that was both materially and socially advanced. Some (possibly most) of the Khazars became Jews. The question is, before becoming Jews were they Gentiles or Israelites? Hebrews or Goyim? Were they perhaps descended from the Lost Ten Tribes of Israel? Alternately, were they from a group of Jews formerly from Judah? Did they possess some recollection of once having worshipped the True God of Israel and keeping the Law of Moses? Or were they formerly pagans, sons of pagans, who had always been pagans?

The Khazars possessed an extensive Empire mainly centered in the Steppe areas of Southern Russia but also reaching into the Caucasus Mountains and (before the Muslim invasions) south of it as well. In the east their domain extended to the Caspian Sea and Central Asia. In the west their suzerainty at times may

have reached into what is now Hungary and beyond. In conventional accounts however they are not considered to have extended far beyond the Ukraine. Many of the Khazars and especially their leading elements came to practice Judaism.

It is worth knowing the truth one way or the other. There will always be those who sympathize with the Jews and there will always be those who are against them, no matter what the case. There are however both Jews and Gentiles who do not know what to believe in these matters. The Jews have a task to fulfill. They represent the will of the Almighty on this earth. That is why they are hated. Anti-Semitism does not require excuses for its existence. The Jew-haters will always find new reasons to hate the Jews. They will twist whatever is said to suit their own needs. We are therefore not so much interested in why certain people believe what they do about the Khazars but rather in who the Khazars really were. In other words we are well prepared to live with the conclusions no matter what they may be. We want to be sure, or at least reasonably certain, as to what the truth is. Who were the Khazars? Were they Israelites? Were they Gentiles? If they were Gentiles, of what ethnicity were they? We would also like to know the percentage of present-day Jews, if any, descend from them. This last question is one that cannot be answered with absolute certainty but what is known may be spoken of. Learning about the Khazars in order to know the historical truth is what we are interested in.

Regardless of what our research results are, the results may or may not assist in countering anti-

Semitism. "Friends" of the Jewish People will still find an excuse to either twist or disregard the truth. For some people, an ideologically motivated and ingrained racial aversion to the Jewish People will always be there. Nevertheless we should know what we can for our own sakes and also in order to correctly inform those others who may be genuinely interested. The Khazars are interesting in their own right, as an historical phenomenon, because of what we may learn from them, because of the contribution that they did make to the world and to the Jewish people, as well as because of what is said about them.

There is another reason as to why the Khazars interest us. The Khazars as we shall see were descended at least in part from the Lost Tribes of Israel. Our studies show us that several ethnicities in Western Europe originally came from the Eurasian Regions of the CSSR. Before that they were in the Middle East and were part of the Hebrew Peoples. They later moved westward and left the Khazars behind them. The Khazars were related to elements now in Finland and Scandinavia, and amongst the Anglo-Saxons and Frisians, the Picts of Scotland and other groups. By studying these connections and who the Khazars were we may also learn more about peoples they were related to and the Lost Tribes of Israel in general.

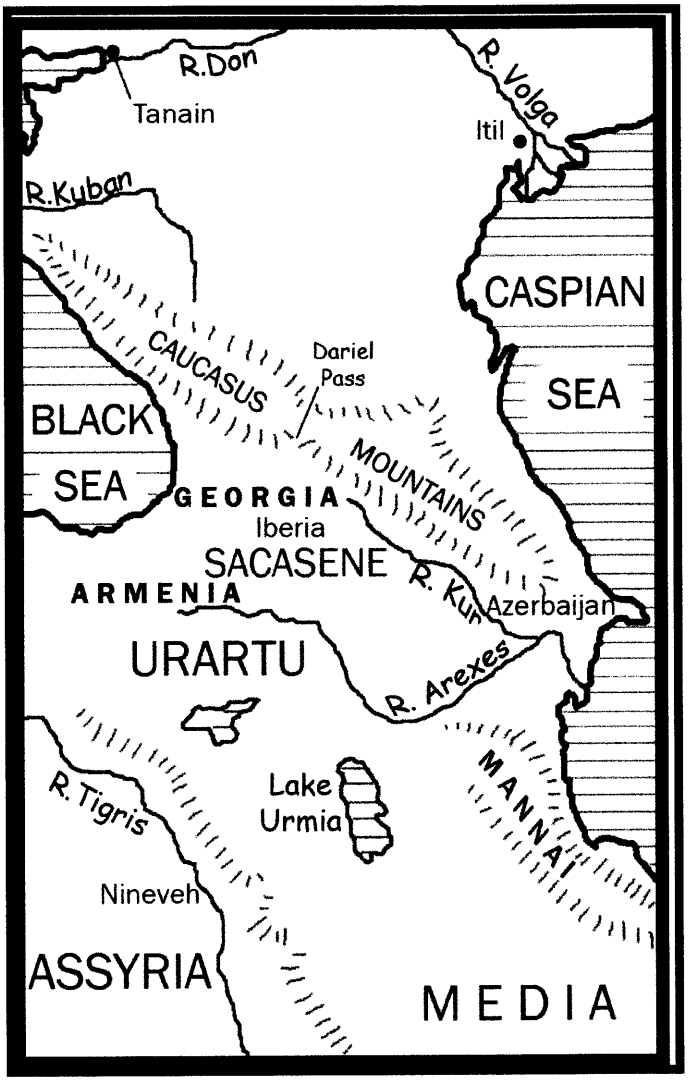
Sources concerning the Khazars include Hebrew, Armenian, Greek (Byzantine), Latin, Persian, Arab, Russian, and Chinese writings as well as various traditions of other peoples such as Turkish groups, and the Magyars of Hungary. In the end our search will even bring us to the Highlands of Scotland. A plethora of names exist sometimes for the very same entities. The

existence of numerous different peoples must also be told of. This may get confusing at first but bear with it. It is good that we impart the relevant details though not all of them need to be remembered. The general picture is what is important and is worth receiving.

The present book, "*Hebrew Warriors*," is a work of genuine research. It is a condensation and simplification of a previous attempt, "*The Khazars. Tribe 13*" by Yair Davidiy, 2008.

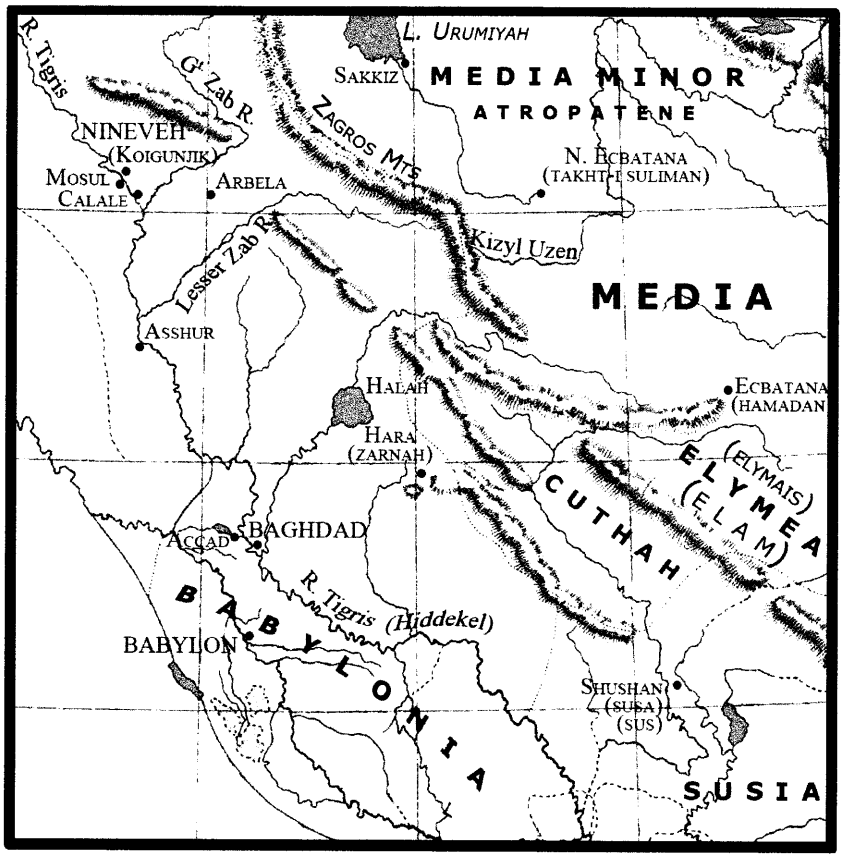
We have endeavored to attach a reliable reference to all important facts and opinions. We have also included Appendices and End-Notes [indicated by the sign $^{E(x)}$] for some of the chapters.

Areas of importance in early Khazar history.



Assyria, Urartu, Sacasene

Areas of Exile of the northern Ten Tribes of Israel



Introduction

Khazars and Agathyrsi

The Khazars emerged from the Scythians and Agathyrsi. The Scythians had first appeared on the fringes of the Assyrian Empire in the approximate areas of Armenia and Azerbaijan. The Agathyrsi were also known as "Akatziri" and definitely gave rise to at least one portion of the Khazars. They controlled areas north and south of the Caucasus. At first they were allies of Byzantium [Eastern Romans] against the Persians. Later they were allied with the Byzantines against the Muslim Arabs. The Arabs drove them northwards.

The Khazars Enter the World Scene

Different opinions exist as to who the Khazars were and where they originated from. Modern scholars usually associate them exclusively with a people of Turkish Culture who from somewhere in the vicinity of Mongolia moved westward. This opinion may only be held by recognizing certain sources as referring to the Khazars (and not to some other people) by a different name in the east and dismissing others that refer to them in the region of the Caucasus and Southern Russia by their own name from an earlier date. Most early sources place the Khazars either south of the Caucasus (in Armenia, Georgia, and Azerbaijan) or to the north of it. In this work we rely on the earlier sources while not dismissing the possibility that an offshoot of the Khazars at some stage did reach the east. We believe that the Khazars were one people that had split into different groups and later re-coalesced.

The Khazars and Scythians

The Khazars may in effect be identified with a portion of the Scythians of old that had been of Hebrew origin. It is generally agreed that the Khazars were a nomadic group who appeared in Scythia meaning Eurasia. It happened frequently with such bodies (such as the Scythians, Sarmatians, Huns, and Turks) that they would divide and sub-divide and then join together again. In the meantime they would often have formed alliances and been confederated with, or ruled over, or been subjected to others and been known by several different names in the process. The Khazars were to make their mark in the region of Scythia. The Khazars are often identified as Scythians. The term "Scythians" could be applied to any dweller of "Scythia" i.e. Eurasia, but usually it is given a more specific application. "Scythian" in a specific sense means those peoples associated with the Scythians by Classical Writers such as Herodotus. Scythian peoples are usually taken to include the Royal Scythians, the Agathyrsi, and the Sacae.

The Origin of the Scythians

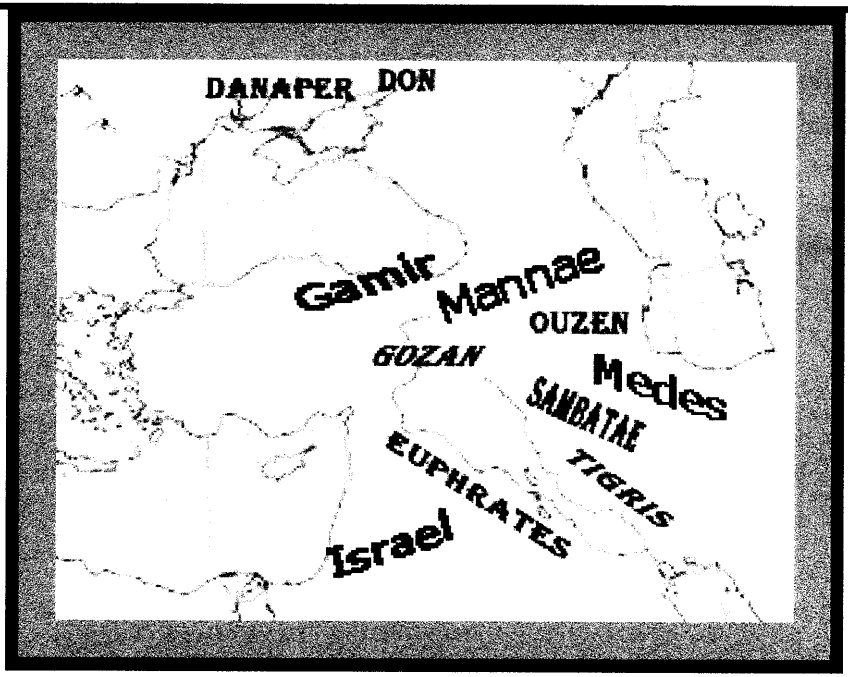
Earliest reports of the Scythians place them on the fringe of the Assyrian Empire in what is now Azerbaijan. They were part of a Confederacy headed by the Cimmerians with whom they were at first identified. The Scythians from subjects of Assyria, progressed to the

status of allies, and then for a period took control of the Assyrian Empire. Later the Scythians together with Medes and Babylonians participated in the destruction of Assyria. The Medes and Babylonians then turned against the Scythians and they were forced to move northward. They established themselves in the Eurasian area that became known as "Scythia." The Scythians comprised several groups located both in the Steppe area of Southern Russia and in the neighborhood of the Caspian Sea. They ruled over many peoples. Eventually they moved westwards though pockets of Scythians remained behind. [*In a separate study of ours we have proven how the Scythian Confederacy included Israelite Exiles from the Ten Tribes* [E1]. *This strengthens our identification of the Khazars with descendants of Israel since they too were considered of Scythian origin.*] The Scythians were replaced by the Sarmatians who amalgamated with the Massagetae and Goths. The Huns in turn swept these peoples into Europe in a wave of invasions from ca. 200 CE -450 CE. The Huns were replaced by the Turks to whom they were in part related. After the Turks came the Mongolians and then the Tartars who were a mixture of Turkish and Mongolian groups.

Herodotus gave a description of the Scythians in ca.450 BCE. He relates two versions concerning Scythian origins: In the first he says that their forefather was Targitaus who gave rise to the Auchatae, Catiari and Traspians, and to the Royal Scythians (Herodotus vol. 3, Book 4:5-6). Another version that Herodotus attributes to the "*The Greeks who dwell about the Pontus*" (Black Sea shores in the east and south) says that their forefather was Hercules who from a serpent-woman begat

Agathyrsus, Gelonus, and Scythes (Herodotus vol. 3, Book 4:8-10). In this list we find the Agathyrsi associated with the Scythians. The Agathyrsi were to be identified with the Khazars.

Exiled Israelites

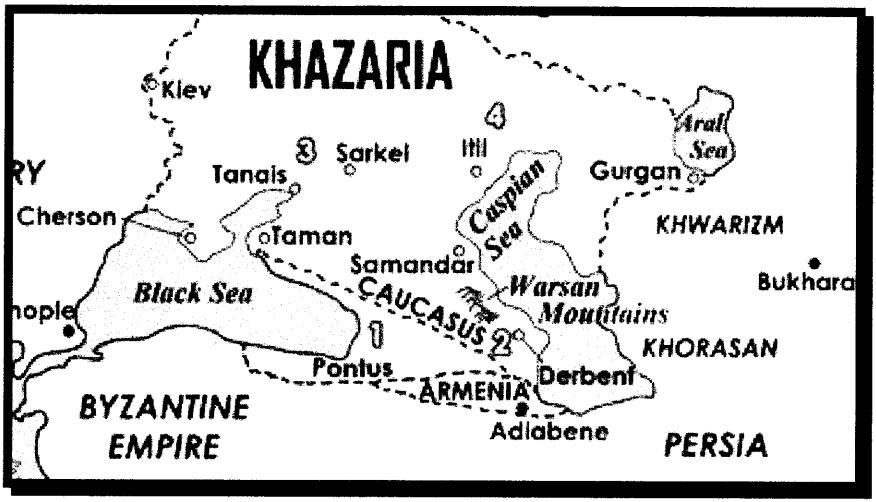


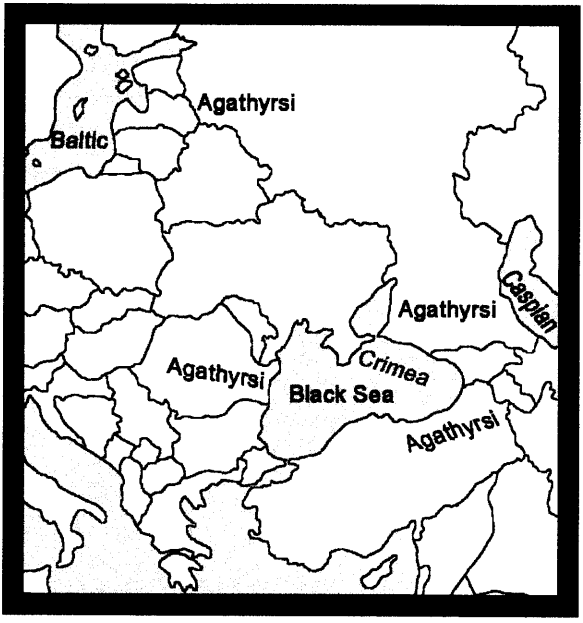
The Royal Scythians called themselves Skolotoi. In Greek they were called Skythioi Basili. "Basil" connotes "Royal." It is thought that the term "Basil" was an ethnic connotation and that the Greeks interpreted it in accordance to their own tongue. ["Basil" in the Middle East had been another name for the Bashan of Israel north and east of the Jordan. The first exile of the Ten Tribes had come from this area.] After the Scythians were replaced by the Sarmatians we find a group named the Royal Sarmatians in the same locality. Later, also in

this region, a subject people of the Khazars and closely associated with them were known as "Basil" or in some versions, "Barsel." These evidently were an offshoot of the Scythians. Another people identified with the Khazars were the Agathyrsoi. These in the eyes of Herodotos, were evidently descendants of Agathyrsus who with Gelonus and Scythes were begotten by Hercules and the Serpent-woman. The Agathyrsoi were later also to be identified with the Picts of Northern Ireland and Scotland.

The Agathyrsi, Picts, and Scotland

Different places were attributed as the Agyrthyrsi provenance: (1) Herodotus placed the Agathyrsi in Transylvania (Rumania of today). (2) Ptolemy (ca. 100 CE) located them in the north close to the Baltic Coast between the Vistula and the Black Sea. (3) Ammianus Marcellinus (ca. 330-391) identified the Agathyrsi as part of the Alans from the Caucasus region. He said that the Alans included in their forces the Geloni, Agathyrsi, Melanchlaeni, Anthropophagi, Amazons, and Seres. [The Alans in turn were considered part of the Massagetae.] (4) Priscus (ca. 430 CE) located the Akatziroi (Agathyrsi) on the Lower Volga near the Black Sea area and said they were part of the Huns. Their king was named Karadach or Karidachus.





Since the Agathyrsi were described as a nomadic people and geographical locations of ethnic groups frequently changed in that region all four of the above reports may have been correct at the times given.

Agathyrsi, Akatziri, and Khazars

The Agathyrsi are sometimes referred to as "Akatziri." Agathyrsoi is Greek and Akatziri is closer to how the locals (under Turkic influence) would have pronounced it. Nevertheless there are some who dispute the fact that the two names are synonymous with each other and refer to one and the same people.

An entry in Wikipedia (2008) tells us:

> # Jordanes, who quotes Priscus in Getica, located the Acatziri to the south of the Aesti (Balts) roughly the same region as the Agathyrsi of Transylvania and he described them as "*a very brave tribe ignorant of agriculture, who subsist on their flocks and by hunting.* #
>
> # The Encyclopedia Britannica 1897 and 1911 editions consider the Acatziri to be precursors of the Khazars of later antiquity although modern scholars like Professor Peter Golden, E.A. Thompson and Maenchen-Helfen consider this theory to be nothing more than conjecture and Thompson has rejected it outright. There does not seem to be any modern reputable scholar that holds such a theory as factual. #

We see from the above that modern scholars would prefer not to consider the Agathyrsi, Acatziri, and Khazars as one entity. They fail to recognize that the Khazars had split up and were to be found in different locations before re-uniting and making their mark on the international scene. It is difficult for them to conceptually deal with the Agathyrsi as Khazars in the west when another group in the east is "contending" for

the title. Our own explanation voids that problem and is closer to historical reality. Contrary to "any modern reputable scholar" we hold that the Agathyrsi and Akatziri were one and the same. Their names are identical when account is taken of the source giving us the name. "Agathyrsoi" is what they were called in areas influenced by Greek, "Akatziri" in Turkish ones. They are reported as being more or less located in the same areas. Both are to be equated with the Khazars.

Jordanes (ca. 500 BCE) spoke of the Akatziri and located them close to where Ptolemy (ca. 100 CE) placed the Agathyrsi which incidentally is not that different from where Herodotos (ca. 450 BCE) also placed them especially when account is taken of their nomadic nature and the time difference involved.

We also have the testimony of the Geography of Ravenna (ca. 700 CE) based on a collection of Roman military reports that identifies the Khazars with the Agazirs (Agathyrsi):

> # In that part which the philosophers called Europe the fatherland of Iafet, Noah's son was located, i.e. a fatherland named Scythia, which is a wasteland (or abandoned land). This fatherland was located along the coast of the Northern Ocean by the mentioned before Rimphean Mountains and was very big by width and by length. Also, in a place flat, too spacious in length and width is the so called Chazaria, which was constantly called the Big Scythia, about which the geographer Jordanes tells that was in the shape of a mushroom. Those Chazars the above-mentioned Jordanes calls Agazirs. Through this fatherland of the Chazars flow many rivers, of which the largest one is

called Cuphis. # Source: Ravennati Anonymi Cosmographia.

The Geography of Ravenna quoted above was indeed written at the time of the Khazars and was based on contemporary reports of military observers. It equated the Agathyrsi (Acatziri) with the Khazars.

Armenia and the Caucasus

Priscus tells us that in 463 CE the Acatziri were living by the Sea of Azov (Don River-Crimea region) and were conquered by the Saragurs who in turn were subdued by the Sabirs who established the Kingdom of the Huns. When later the Khazars appear for the first time in Byzantine Records they are in association with the Sabirs and they are then located in the very place where the Acatziri had been last heard of. Georgian and

Armenian records also tell of the Khazars having been continuously in the region as well as north and south of the Caucasus. Accepting Acatziri (Agathyrsi) and Khazars as being the same entity is the simplest possible explanation fitting the available evidence. As we will see however the people that eventually became identified as the Khazars consisted of several different groups and the Agathyrsi were only one of them. In addition to become (or merging with) the entity that became known as the Khazars a section of the Agathyrsi went to the north. They migrated via Germany and Scandinavia whence some of them moved to the British Isles and merged with the Picts of Scotland. [This matter is discussed again later.] Both the Picts and the Khazars were associated with the Lost Ten Tribes.

We see an identification of the Agathyrsi with the Khazars and an indication that they first emerged south of the Caucasus in the Azaerbaijan-Arminian area and that originally they came from Israel. Traditions of the Khazars themselves confirm this.

End Notes to Introduction.

E1. Scythians included Israelites within their Federation.

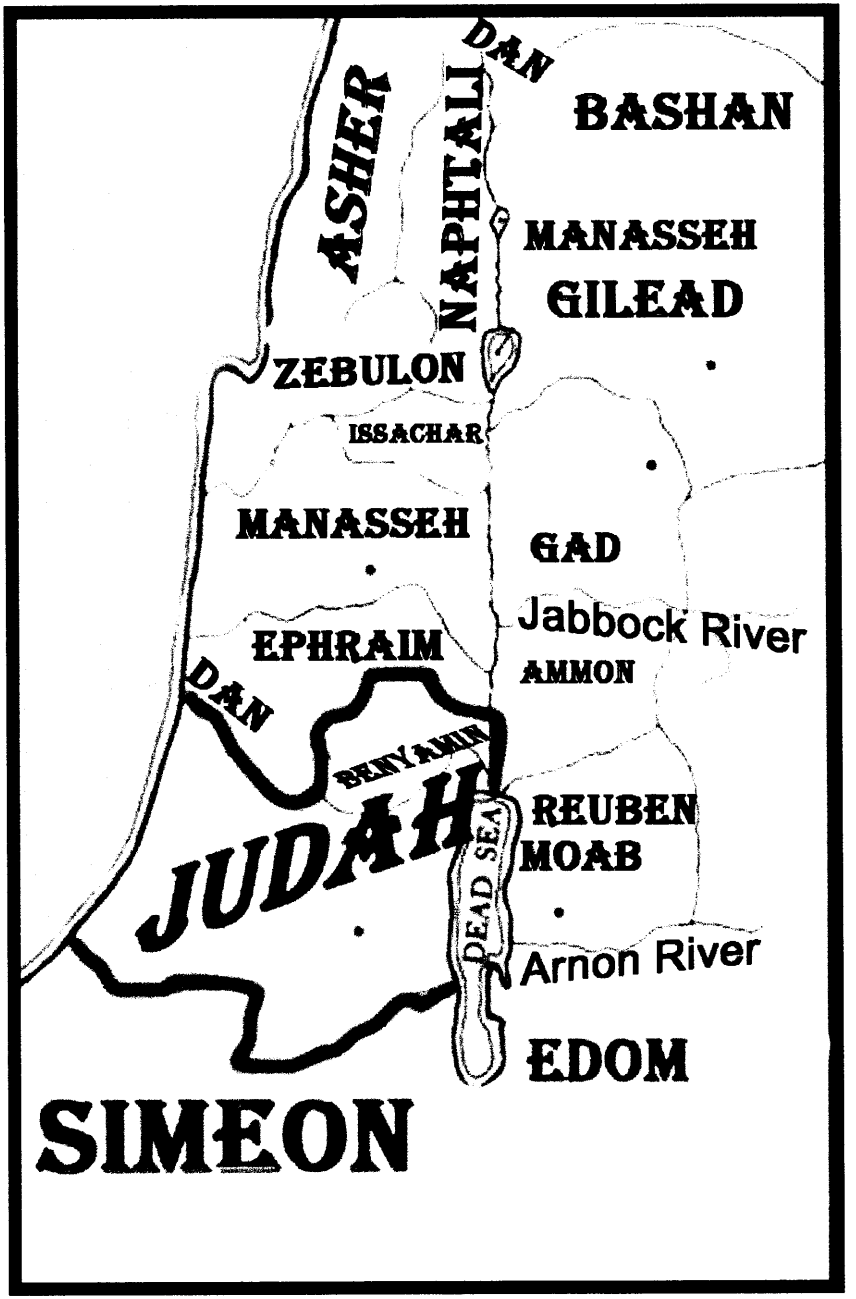
See "The Tribes," by Yair Davidiy, 2012.

Chapter 1

History

Middle East Background

After the death of King Solomon, the ancient Israelites had divided into two kingdoms (2-Kings ch.12). The "Kingdom of Israel" in the north contained Ten Tribes. The "Kingdom of Judah" in the south consisted of two tribes along with numerous refugees from the Northern Kingdom. Most Jews today are linked to ancestors from the southern "Kingdom of Judah." The Assyrians conquered the northern "Kingdom of Israel" and exiled all of its inhabitants. These Exiles joined forces with and became identified as Cimmerians, Scythians, and Guti. They asserted their independence from Assyria and assisted the Medes and Babylonians in destroying the Assyrian Empire. The Scythians moved into Southern Russia as well as further to the west. Meanwhile in the Middle East the former Assyrian Empire had been divided between the Babylonians and Medes from Iran. The Babylonians later conquered the "Kingdom of Judah" and exiled the Jews. In Media a new people, the Persians, took over. The Persians had been minor partners of the Medes but they managed to take control from them, conquer Babylon and allow a portion of the Jews to return and rebuild the Temple. The Persians were later conquered by Alexander with his Macedonian and Greek forces.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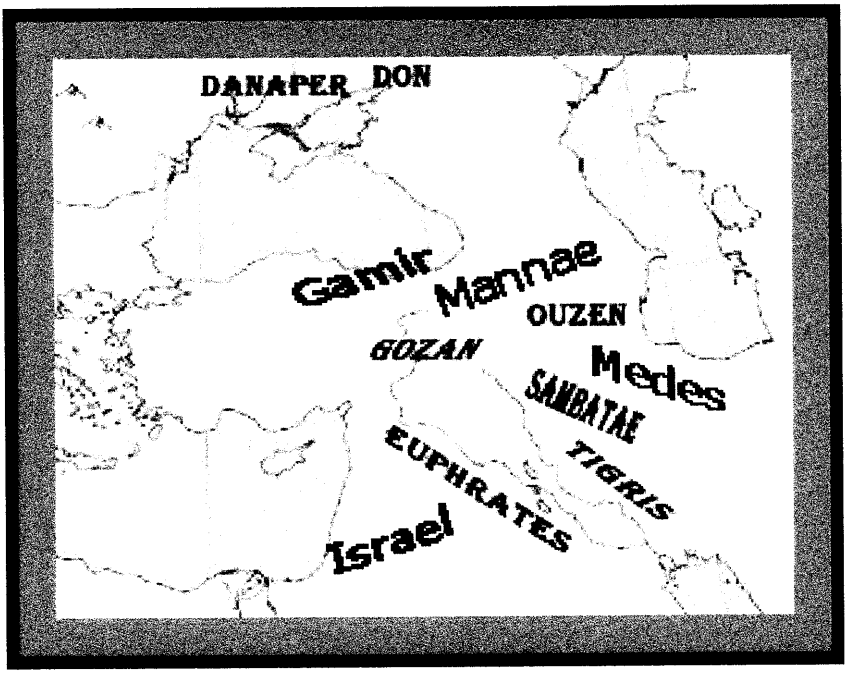
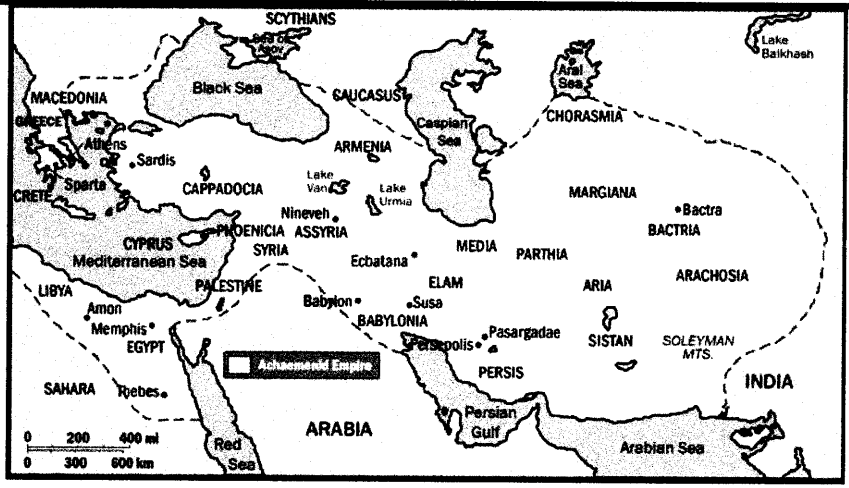


The successors to Alexander in the Middle East included the Seleucids who ruled over Judah, Syria, and much of the former Persian Empire. In the east, in Persia, the Seleucids were eventually replaced by an offshoot of the Scythians known as the Parthians. In the west, the Jews in Judah under the Maccabees also asserted their independence from the Seleucids who remained entrenched in Syria. The place of the Seleucids in the Middle East was later taken by the Romans. The forces of Rome eventually destroyed Judah and scattered the Jews throughout their Empire. The Emperor Constantine in 330 CE made Constantinople (Byzantium, Istanbul) the capital in place of Rome. In 359 CE the Roman Empire split in two. The Eastern Half was ruled from Constantinople (Istanbul) and is known as "Byzantium."

The Ancient Achaemenid Persian Empire



In the west the city of Rome was sacked by the Visigoths under Alaric in 410 CE and again by the Vandals in 435 CE. After Rome fell in the west, Byzantium remained. It became the Eastern Roman Empire and used the Greek Language. Its form of Christianity was Greek Orthodox. The Byzantines called themselves "Romans" but in the records of their neighbors are sometimes referred to as "Greeks." Byzantine rule basically included portions of Eastern Europe, Anatolia (Turkey), Syria, Palestine (i.e. the former Province of Judah), and Iraq. Italy and part of North Africa for a time fell also under Byzantine control.

The Parthians (who had taken over the Persian Empire) set up a string of independent dynasties one of which was in Armenia. Later, in Persia the Parthians were replaced by the native Iranian Sassanians but Armenia remained independent and Christian. The Sassanians were pagan Magi. In terms of conventional

historiography, the Khazars first appear as allies of Byzantium against the Sassanians.

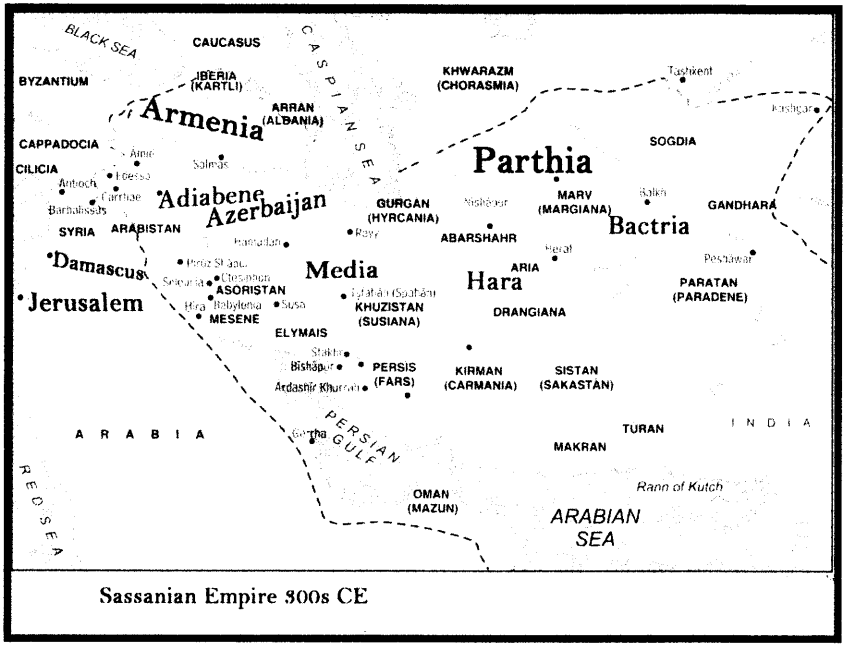
The Khazars Appear

When we first hear of the Khazars under the name "Khazars" and unequivocally identified as Khazars they were located in Southern Russia. At that time the Byzantine Empire was at odds with the Sassanians in Persia. The Sassanian Emperor "Chosroes" ('Khasrau-2') warred against Byzantium and invaded Syria. In 613 Chosroes conquered Damascus with the aid of the Jews of Palestine whom the Byzantines had been persecuting.

In 614 Chosroes took Jerusalem. Meanwhile Byzantium (i.e. Constantinople) was besieged by the Avars, allies of the Persians. The Avars were forced to turn back and fight the Croats who had attacked them in their area. [*The Croats themselves appear to have originally emerged from Persia and had migrated to the Balkans not long beforehand. The Serbians have a similar history. This illustrates how peoples could move from one place to another and barely be noticed in doing so!*] In the east Persian pressure on Byzantium was relieved when the Persian Province of Georgia (otherwise known as "Iberia") was invaded by a force allied to the Byzantians and described as being led by Ziebel of the West Turks. Ziebel may have been a Khazar (as suggested by others) or a subject of the Khazars and at all events Khazars comprised part of his army. The first report of the Khazars in Byzantine sources was in 626 CE. They then with 40,000 cavalry were allies of Byzantine, had conquered Tiflis and Derbend in the Caucasus, defeated Persian armies and were besieging the Persians in their capital of Ctesiphon (near Bagdad), in Iraq. Polak believed this report to be mistaken and to be ascribing earlier events to its own period. The Khazars were later described by Theophanes (d.ca. 818) as "the Turks from the east whom they call Khazars." The term "Turks" at the time did not mean much and could be applied on occasion to all peoples of Scythia including the Scandinavian-Slavic Russ. [The "Akatziri-Agathyrsi" may well have been considered "Turks" at that stage.]

The Khazars "*came out from the innermost parts of Bersilia in Sarmatia Prima*" which is north of the Caucasus. Bar Hebraeus repeats a story about three

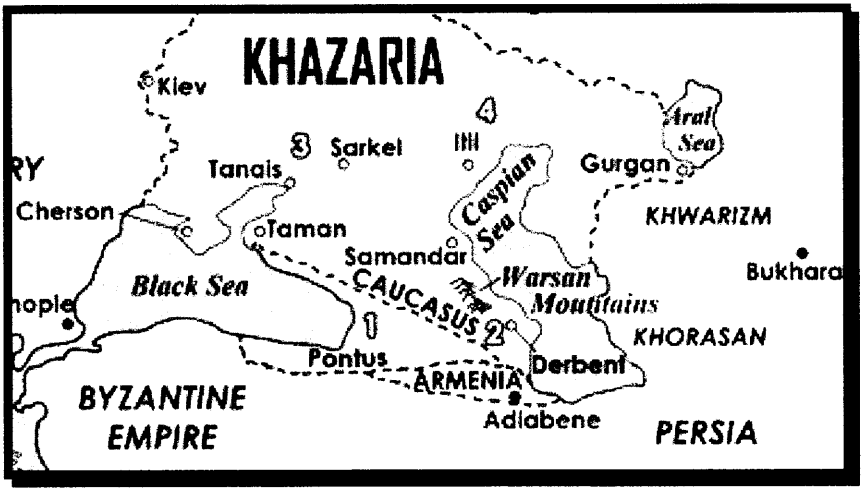
brothers who somewhere in the 580s from "*inner Scythia*" came west with 30,000 men. One of the brothers (Bulgaris, i.e. the Bulgars) settled within the Byzantine Empire. The other two settled "*in the country of the Alans which is called Barsalia*" i.e. in the North Caucasus. They adopted the name "Khazars" afer Kazarig the elder of the brothers.



Sassanian Empire 300s CE

The Byzantines defeated the Persian Sassanians at the Battle of Nineveh (Mosul) in 627 CE. Meanwhile the Muslims emerged from Arabia, conquered Palestine and Syria in 634 and in 636 at the Battle of Yarmuk decisively defeated the Persians. The Arabs overran Persia but were prevented from advancing into Southern Russia by the Khazars. In 650 the Khazars beat the Arabs in a battle near Samandar, one of the Khazar capitals.

The Khazars then began to raid the Muslim domains of Kurdistan and Persia which put the Arabs on the defensive.



Early Known Khazar History

The Khazars ruled over Georgia, areas of the Caucasus, the Crimea, and Southern Russia. The Khazars had established ties with the Byzantines. A Byzantine Emperor, Justinian-ii fled to them for refuge in ca.705. Justinian-2 married the sister of the Khazar Khan and then fled to the Bulgarians who helped him regain the throne. In 711 the Khazars aided the Byzantine Emperor Philippicus (Bardanes) come to power though he was assassinated in 713. The Byzantine Emperor Leo-3 (reigned 717-741), the Isaurian, from Germanikeia (Mara) in the Syrian province of Commagene betrothed his son, Constantine, to the Khazar princess Tzitzak, daughter of the Khazar Khagan "Bihar." Tzitzak became the "Empress Irene," consort of Constantine-5,

Kopronymous. Their son Leo (Leo-4) would become known as "Leo the Khazar." The Khazars again defeated the Arabs at the Battle of Ardabil (Adiabene) near Mosul in 730 but were in turn beaten in 731 at Mosul. At this time the Khazar commander was a woman named "Parsbit" or "Barsbek." The Arabs crossed the Caucasus and invaded the Khazar lands. The Arabs took control of Itil, one of the capital cities of Khazaria, on the Volga in ca. 737. They may have forced the Ruler of the Khazars to agree to convert to Islam. Subsequently, the Arabs were obliged to withdraw but the Khazars had lost control of the Caucasus. In 749 the Ummayad Arabs in Iraq were replaced by the Abbasids who were less militarily assertive and eventually came to terms with the Khazars. After that the Khazars became Jews! The date of the Khazar conversion to Judaism may have been around 740 CE and some consider it to have been a reaction to Muslim and Christian missionary pressures.

The Umayyad and Abbasid Arabs

The Arabs at first had been ruled by "Companions of the Prophet" who had personally known Mohamed. Ali a cousin of Mohamed took over the leadership. Ali was assassinated in 661. [*His followers were to found the Shiite sect of Islam.*] The Umayyad Dynasty then acquired control of the Arab world ruling from Damascus. They expanded into North Africa and also into Central Asia taking Samarkand, Bukhara, and Kabul in Afghanistan. Meanwhile from North Africa, Spain was invaded, and a conquest of France attempted.

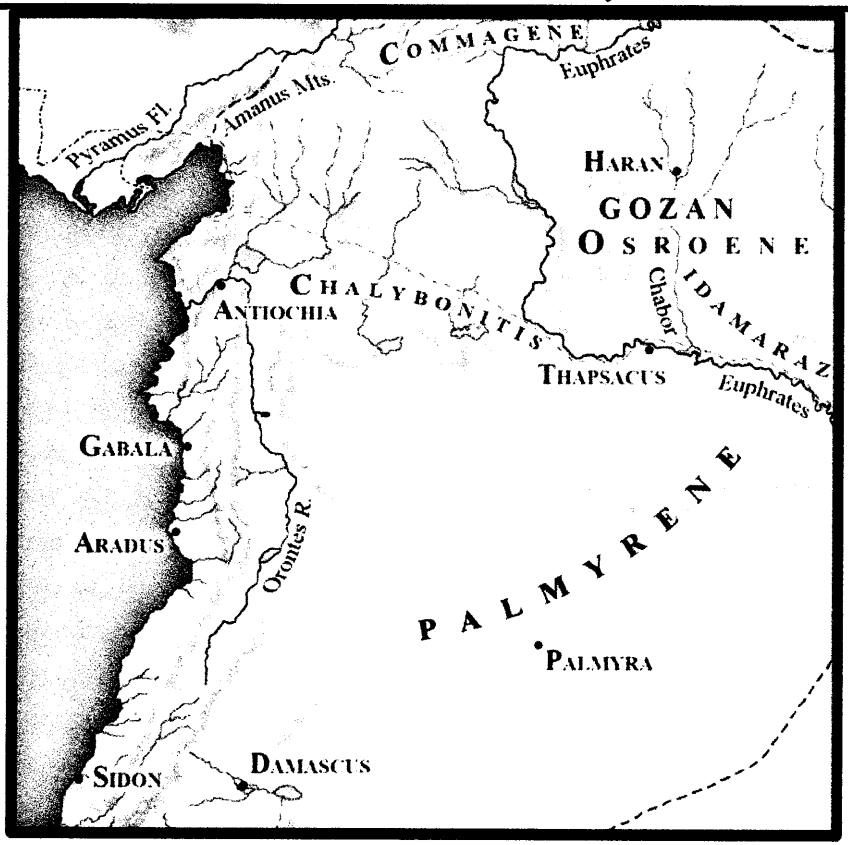
Armenia and Media

The Ummayads were defeated by the Franks at the battle of Tours in 732. The Umayyads had a traditional enemy in the Arabian Hashim clan from which emerged the Abbasids. Taking control of Khurasan east of the Caspian Sea the Abbasids began a revolt which ended in them displacing the Ummayyad Caliphate and massacring most of the Ummayad clan in 749. Abd-ar-Raham, a grandson of the Ummayad Caliph, escaped, made his way to Muslim Spain, and was accepted there as ruler after 756 CE. He established a dynasty that ruled in Spain for almost 300 years! Henceforth, Ummayad "al-Andalus" (Moslem Spain) in the west was to be at loggerheads with the Abbasids in the east. In the course of time diplomatic relations were establish between the Muslims in Spain and the Khazars. They both viewed the Abbasids in the Middle East as their mutual enemy.

Hasdai Iben Shaprut (d. 970 CE) a Jewish minister of the Moslem ruler of Cordova in southern Spain corresponded with the Khazar monarch and Khazar dignitaries.

Places of Exile and (G)Ouzan River

Chabor River and Gozan in Northern Syria



Chapter 2

Records from Khazaria.

The Schechter Text

There exists a copy of a letter from an unknown inhabitant of Khazaria to Hasdai ibn Shaprut in Spain. The beginning and end of this missive are missing. The copy that exists is known as "The Schechter Text." It was made public by Solomon Schechter in 1912. Norman Golb believes that the Text emanates from the Geniza in Cairo, Egypt. Additional manuscripts concerning the Khazars also came from there.

The Cairo Geniza

Jewish Tradition requires that any writing of a sacred character or bearing names of the Almighty, or (as was the custom in the past, even merely written in Hebrew characters) must not be destroyed or unceremoniously discarded but rather be buried. The practice is that a place (known as a "Geniza" i.e. "hide-away") be set aside in a local synagogue or the like where the congregants would bring the holy writings they no longer had use of. Ultimately someone would gather all the discarded writings together and bury them. In some cases in the past they were not buried but kept in an attic type enclosure. Numerous valuable documents of historical value have been retrieved from such "Genizot". The most famous and most significant is the Cairo Geniza of the Ben Ezra Synagogue in Egypt in which were found almost 200,000 manuscripts dating from ca.

870 CE to 1880. Jacob Saphir in the 1800s was probably the first to bring world attention to the Cairo Geniza. Solomon Schechter (1845-1915) further publicized the finds and initiated their scholarly examination.

Divisions of the Text

The author of the Schechter Text refers to King Joseph of Khazaria as his master. Omeljan PRITSAK divides the date in the Text into three parts:

(a) An Epic Tale of a Disputation that lead to the conversion of the Khazars helped by the revelation of Old Hebrew writings that had pertained to the Jews living amongst them. The author has a tradition that the forefathers of the Jews that then dwelt in Khazaria descended from the Tribe of Simeon.

(b) Events from the reign of King Joseph of Khazaria.

(c) Geographical information about Khazaria that is paralleled by, and perhaps derived from, Arab writings extant at the time.

The historical information in the Text is somewhat detailed. According to GOLB & PRITSAK the historical details either correspond with what we know from other sources or otherwise may be explained. The Schecter Text appears to be genuine. It has evidently been copied from a lengthier work and it may be incomplete but nothing appears to have been added on to it.

The Schechter Text: Synopsis and Extracts.

The Schechter Text tells us how Jews fleeing from Armenia because they were being persecuted by idolaters came to the Land of Khazaria. They were given refuge. and intermarried with the inhabitants. They adopted the ways of the land though they kept the rite of circumcision. A few minded the Sabbath Day. Eventually one of the Jews due to his valor was made the Chief Military Leader. He began to practice Judaism being openly encouraged by his wife and father-in-law. The Byzantines and Arabs who neighbored them protested that having a Jew in such a position should be considered beneath their dignity and, it is implied, also considered insulting by them. The Chief Military Leader then proposed that a Religious Disputation between Christians, Muslims, and Jews be held.

A kind of council was set up with the Jewish Captain of the Forces at its head. Representatives of the Greek Orthodox Church, of Islam, and of the Jews assembled. The Christians spoke first and were rebutted by the Muslims and Jews. Then spoke the Muslims and were rebutted by the Christians and Jews. The Jews spoke relating the History of the Israelites according to the Bible up unto the time when they entered the Land of Canaan. The Christians and Muslims testified that the Jewish account was correct but then a cause (whose details are not given) of contention fell between them

Only the King of the Alans supported them. Names of Kings of Khazaria include Benyamin, Aaron, and Pesach. The King of the Alans was induced by Byzantium to switch sides and attacked Khazaria. The King of Khazaria, Aharon, hired the Turks against the Alans, captured the Alan Monarch, treated him with honor and married his daughter. Henceforth the Alans remained allies of Khazaria. The rest of the Text details relationships with Byzantium, various wars, an attempt to alleviate the persecution of Jews by Byzantium and so on. It is stated that the name of the Land of Khazaria as given in books is Hyrcanus. The name of the imperial city is "Kazar" which has the river Itil passing through it. [E1]

Hyrcanus=Gurgan

The imperial city called Kazar through which the River Itil passes refers to the Khazar capital variously known as Kazarin, Saksin, and Itil. The name of the Khazar Land, "Hyrcanus," however could refer to Hyrcania (Vehrkana) further to the east and which in the Middle Ages was known as Gurgan or Jurjan by the River Gurjan[1]. In Ancient Times there was also a province named Hyrcania in east Persia to the southeast of the Caspian Sea.

Judah ben Barzillai

A Medieval Source that may be referring to the letter known as "The Schechter Text:"

Judah ben Barzillai (ca. 1090-1105, "Sefer Ha'ittim"):
We have found a text-copy of a certain writing which a Jew had written in his language in Constantinople about the Kings of Constantinople. He mentions wars which occurred between the kings of Constantinople and King Aharon, as well as wars between the sons of the Gentile kings and King Joseph, son of King Aharon, and also that the Khazars had become proselytes and had kings who were proselytes. We have heard that the account of all this has been written in the books of the Ishmaelites who lived in those days and this is written in their books.

End Notes to Chapter 2

E1 A Verbatim Extract from The Schecter Text.

Below are extracts from the Document:

The first part of the Text is missing but the first words (that are in our possession) are:

....Armenia, and our forefathers fled from them...because they could not bear the yoke of the idolaters. They were received by the People of Khazaria who at the beginning did not have the Torah...they intermarried with the inhabitants of the Land and WERE MINGLED AMONG THE HEATHEN, AND LEARNED THEIR WORKS [Psalms 106:35]. They would go out together with them to war and they became one people. They retained only the Rite of Circumcision though some of them also kept the Sabbath. There was no monarch in the Land of Khazaria. Whosoever would be victorious in battle would be made Captain of the Forces. One time the Jews went out with them to battle as was their practice. On that day a Jewish man with his sword made the enemy besiegers of Khazaria flee. The People of Khazaria appointed him as Captain of the Forces... Many days after

that, The Almighty had mercy. HE caused the heart of the Captain to bring him to repent of his sins. His wife, Serach, influenced him and taught him to do good. He agreed to this since he was circumcised. The father of the maiden [his father-in-law], a righteous man, also taught him the right path. When the Kings of Macedonia [i.e. Byzantium] and the Arab Kings heard of these matters they were very wrathful. They sent emissaries to the Princes of Khazaria uttering blasphemies against Israel. They said, Why should you return to the faith of the Jews who are now subjected by all the nations? They spoke other things that we will not tell of. They turned the hearts of the Princes in a negative direction. The Captain of the Forces who was Jewish said to them, Why should we debate so much? Let representatives from the Sages of Israel, and from the Sages of Greece [Christian Orthodox Greek Byzantium], and from the Sages of the Arabs [Islam], come and expound before us...

The Princes of Khazaria said:
Behold in the Valley of Thyself there is a Cave. Bring the books that are there out and set them before us.
They did so coming into the Cave and finding there Books from the Torah-Teaching of Moses. The Sages of Israel [i.e. the Jews] explained the Books in accordance with what they had said previously. The Israelites [i.e. the Jews?] together with the Men of Khazaria genuinely made their repentance. [After that] Jews began to come from Baghdad, Khurasan, and the Land of Yavan [i.e. Greece-Byzantium]. They strengthened the Men of the Land [in their religion] to hold fast to the Covenant of the "Father of a Multitude" [i.e. Abraham, cf. Genesis 17:4]. The Men of the Land appointed one of the Sages as Judge. In the Language of the Khazars he was called "Kagan". Ever since then until this day all Judges that were appointed after him have been termed "Kagan." The Great Prince of Khazaria had his name changed to Sabriel. He was made king over them. They say in our land that our forefathers came from the Tribe of Simeon but we are not certain how true this is. The King

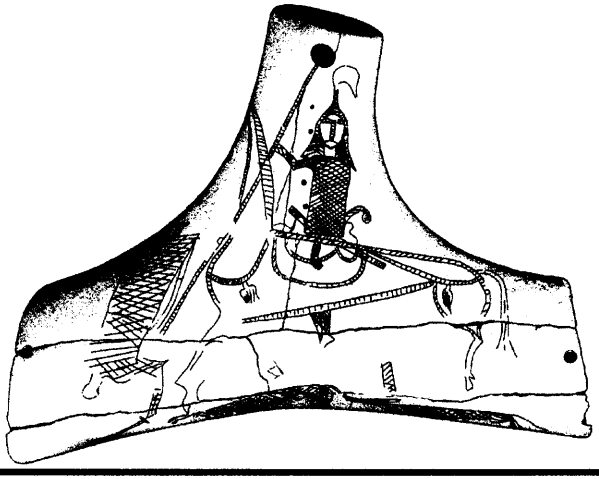
made peace with the King of Alan our neighbor. The Kingdom of Alan is stronger than all the Kingdoms around us. The Sages had said this [pact between Khazaria and the Alans] was in case the Nations arouse themselves to war against us.

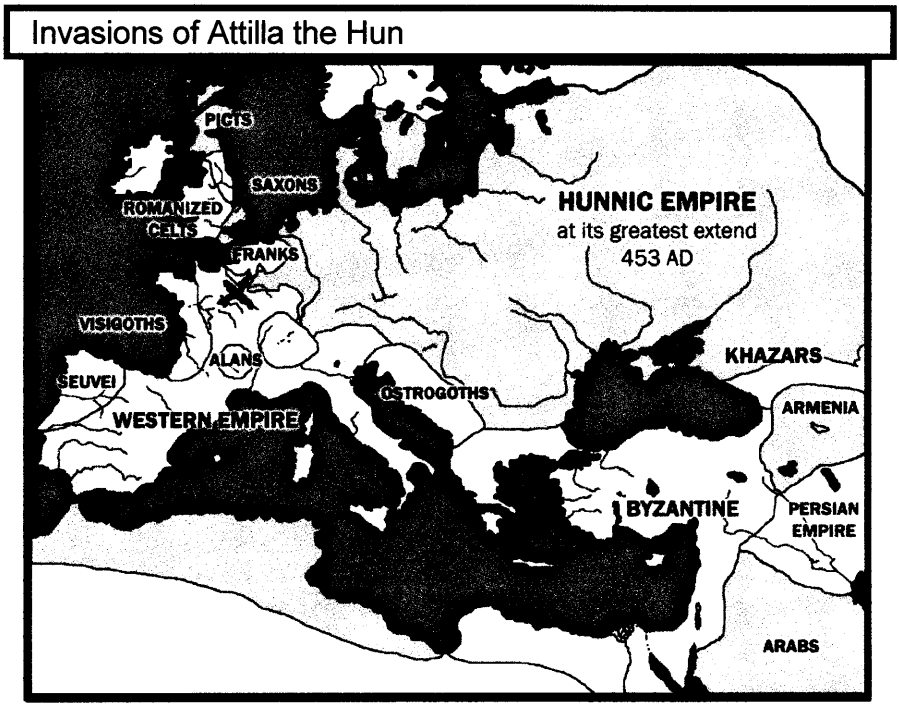
Source: GOLD & PRITSAK. GOLB, Norman and PRITSAK, Omeljan, "Khazarian Hebrew Documents of the Tenth Century", 1982, Cornell University Press, Ithaca and London.

References to Chapter 2

1. Bartold p.53.

Possible Khazar Relique from the Don River region.





Before becoming Jewish the Khazars (as "Akatziri") had participated in the Hun invasions of Attilla.

Chapter 3

The Tribes of Simeon and Manasseh in the Land of Khazaria

There existed a tradition in Jewish circles that the Khazars were descended (at least in part) from the Tribes of Manasseh and Simeon. These sources indicated that the bulk of the people were from Simeon but they had accepted leaders from Manasseh.

Consider the following quotations:

Eldad HaDani (ca. 875 CE):

The Tribe of Simeon and the half tribe of Manasseh are in the Land of the Khazars six months distant from Jerusalem. They are countless and take tribute from 25 kingdoms.

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The Schecter Unknown Khazar Document (ca. 850 CE):

This source dated to ca. 850 CE, and is referred to as "The Schecter Text." [It was discussed in the Previous Chapter]. It was written by a native of Khazaria who may however have at the time of writing been resident in Byzantium. He mentions a tradition of the Khazars that they descended from the Israelite Tribe of Simeon.

Now they say in our land

20 that our fathers were of the tribe of Simeon, but we cannot insist
21 on the truth of this matter.

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Midrash Ten Exiles:

It happened that Mar Jacob son of Eliezer traveled in the land of Kazaria and he saw there the tribe of Simeon, and he said: 'Woe to us that saw the fulfillment of that which was written: "And I will scatter you among the nations" (Leviticus 26:33). And when he later saw a Kuzari who converted to Judaism, he quoted, "and yet for all that when they are in the land of their enemies, I will not reject them" (Leviticus 26:44).

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Akton De Mar Yaakov [A Midrashic-Rabbinical source]:

While the sons of Gomer became idolaters their brother Kuzar stood up and rebuked them. Said the Almighty unto him, By your life! I will reward you! Immediately Kuzar was separated from his brothers and went to the Land of Kuzaria. The Almighty arranged matters that the Children of Simeon should come in to his land. His children [of Kuzar] intermarried with the Sons of Jacob, they became righteous converts, and their fame went out into the world. # [E1]

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Hasdoi Ibn Shaprut

Correspondence between Hasdoi Ibn Shaprut (915-970 CE, a Jewish Minister of a Muslim Kingdom in Spain) and the King of Khuzari speaks of their origin. In the reply of the King to Ibn Shaprut it is said that the Khazars descend from Togarmah son of Gomer and therefore were not Israelites. The attribution of non-Israelite ancestry to the Khazars is an insertion. The source for the insertion with the list of kindred tribes,

sons of Togarmah, may have been taken from the "Book of Jasher" which dates from the Middle Ages. Its provenance was Italy. This longer version of the letter is the one usually quoted. It had however passed through the hands of Abraham Firkovitch (1786 -1874) a non-Jewish Karaite. Firkovitch was the official head of his community, a wealthy man with ties to Russian officialdom. He claimed that all the Karaites in Russia descended from the Khazars. He had compelling reasons to show that they were not of Israelite descent. If this claim were to be accepted by the Governmental Authorities they would not be discriminated against as the Jews of that time were. Firkovitch was also a known forger.

The letter contains the phrase, "at the beginning they settled in a place named Mount Seir." Firkovitch or whoever was responsible for the insertion listing the Khazars amongst the sons of Togarmah evidently did not realize the significance of this expression. Dr. Menachem ZEHARI shows that it refers to the Tribe of Simeon who according to Scripture left the land of Israel in the time of King Hezekiah and went to Mount Seir (1-Chronicles 4:42). In early Jewish tradition there were two places known as Mount Seir, one in Edom to the southeast of Judah and another in the north in the vicinity of Armenia. The Khazar tradition concerning Simeon linked their association with Mount Seir. There would have been no reason to include a reference to Mount Seir unless the original version had been consistent with the tradition of origin from the Tribe of Simeon! This is explained below.

THE MOVEMENT OF SIMEON FROM EAST OF THE JORDAN

When the Israelites first conquered and apportioned the Land of Canaan Simeon had been largely encompassed by Judah (Joshua 19:1,9 Judges 3:1). Later in the time of King Hezekiah a portion of Simeon moved east of the Jordan and conquered lands of the Hamites and of the Edomites and settled there:

1-Chronicles (KJV) 4:
39 And they [i.e. People from the Tribe of Simeon] went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks.
40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old.
41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks.
42 And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.
43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

There is a problem with Place-Names in the Hebrew Bible since the one name or even combinations of names may serve for different areas. It is as if a set stock of names was given in advance. All places that had

not yet been recalled but in the future were destined to be would thus have to be named by the names available whether or not they were already in use for other locations. This explains why in Jewish tradition sometimes what seem to be far-fetched identifications are made based on Biblical passages.

HABITATIONS [Hebrew: "Maunim"]: This word should have been translated as "Maonites" who were an Arab people (Judges 10:12) and traditional enemies of Israel. The inhabitants of Lydia in present-day Western Turkey were also known as Maonites.

Leaders of Simeon from Manasseh

The Bible (1-Chronicles 4:42-43) has told us that after coming to Gedor another five hundred men from Simeon under the leadership of the Sons of Ishi from half-Manasseh (Machir) went to Mount Seir, smote the Amalekites, and took possession of it. Mount Seir is conventionally considered to have been east of the Jordan River to the southeast of Judah in the Land of Edom. Nevertheless, there was another area in the far north in the region of Armenia which was also the domain of Edom and of Amalekites[2]. Here too there was a region known as "Seir"[2]. It was in this area (of Gozan and Armenia) that a portion of the Lost Ten Tribes were resettled after being exiled by the Assyrians.

The Book of Chronicles in the verses above, in effect tells us that there were two major movements of Simeon. One movement was to the Plains of Gedor formerly possessed by Hamites. The second movement

was initiated by 500 men under the sons of Ishi. The second movement was a continuation of the first. It involved "THE SONS OF ISHI": According to the Talmud (Baba Batra 123, 300-500 CE) "the sons of Ishi" recalled here were descended from Ishi who is listed later (1-Chronicles 5:23-26) [E2] amongst the Princes of half Manasseh east of the Jordan who were taken into Exile by the Assyrians. The men of Simeon went northward. They had placed themselves under the leadership of the sons of Ishi who were a Princely Family of the half-tribe of Manasseh. The father of this family was listed amongst the Princes of Manasseh who in the exile of the Northern Israelites were taken to "HALAH, AND HABOR, AND HARA, AND TO THE RIVER GOZAN" [1-Chronicles 5:26]. Rabbinical Tradition linked this movement of Manasseh-led Simeonites to the foundation of the Khazar nation.

Mount Seir and Edom in the North

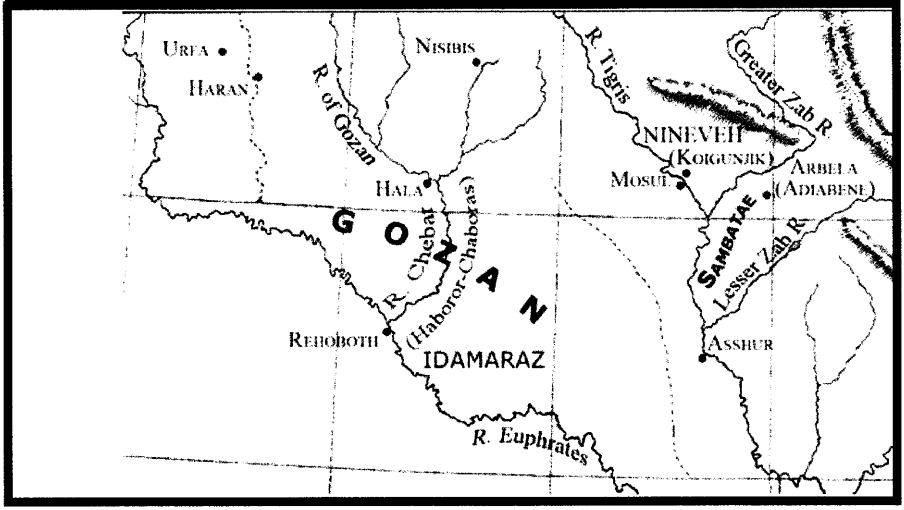
The Researcher, Michael Banyai, locates a "Land of Edom" to the east of the Chabur River adjoining Adiabene.

On the East bank of the Chabur River was Kadmuhhi (Kedem, east) formerly known as Idamaraz (maybe Idam Araz = sem. Land), i.e. Land of Edom. Biblical, Utz or Uz, identified as belonging to both Edom and Aram.

Michael Banyai also mentions Tumni and the country of Tumanna mentioned in Hittite sources in this region. A group known as Temenu were to be found in Gozan by the Chabur River in Northern Syria. There were also the

Tummana in northern Turkey and the Temenu in Babylon. All these entities relate to Teman of Edom (Genesis 36:11).

Chabor River Area (Gozan) and Idamaraz



Scripture links a Land of UZ with both Aram and Edom and traditional Commentators identify Uz with the Land of Armenia.

Lamentations 4:
21 Rejoice and be glad, O daughter of Edom,
Who dwells in the land of Uz;
But the cup will come around to you as well,
You will become drunk and make yourself naked.

Genesis 10:
22 The sons of Shem were Elam and Asshur and Arpachshad and Lud and Aram. 23 The sons of Aram were Uz and Hul and Gether and Mash.

Chaim Bar-Deroma, in his work on the borders of the Land of Israel according to Scripture ("WEZEH GEVUL HAARES," Israel, 1958) located several entities of "Edom" both to the north and west of the Land of Israel[3].

Bar Deroma quotes from Lamentations 4:21 where the "Daughter of Edom" is described as dwelling in the Land of Uz. He adduces different Midrashim one saying that the "DAUGHTER OF EDOM" referred to here is a place named "Caesaria," and "IN THE LAND OF UZ" is Persia. The Targum Yehonatan (Aramaic Translation to Scripture) says that "IN THE LAND OF UZ means Armenia." Bar Deroma opines there is no real difference between the Midrash and Targum Yehonatan since when the Targum was written the Kingdom of Persia would often extend its domain into Armenia which was north of Syria and bordered on Persia. Descendants of Aram intermixed with those of Edom.

The Prophet Amos (Amos 1:6, 9) also speaks of Edom in different places and as being linked with Gaza in the south as well as being associated with Tyre in the north.

All this accords with the region of Gozan and Armenia being identified with a polity of Edom alongside other enclaves of Edom further south.

Edom and Aram

The Arami (Syrians) were related to the Hebrews who were sometimes identified with them by foreigners. In practice however the various entities of Aram were

frequently at loggerheads with Israel. Bar Deroma and others believe that ARAM and Edom intermixed and therefore are occasionally found in the same context.

Psalm 60
Lament over Defeat in Battle, and Prayer for Help.... when he struggled with Aram-Naharaim and with Aram-Zobah, and Joab returned, and smote twelve thousand of Edom in the Valley of Salt.

2-Samuel (NASB) 8:
13 So David made a name for himself when he returned from killing 18,000 Arameans in the Valley of Salt. 14 He put garrisons in Edom. In all Edom he put garrisons, and all the Edomites became servants to David. And the LORD helped David wherever he went.

In the above verses ARAM and Edom are recalled intermittently since they intermixed. Edomites settled in Aram and became part of the Aramaeans. The same entity could therefore be referred to alternately as either Aram or Edom. For this reason Uz is considered both part of Aram (Genesis 10:23) and part of Seir (Genesis 26:28) who was equated with Edom. The name of Armenia is derived from Aram. Uz according to Saadia Gaon was in the region of Damascus but the earlier Aramaic Translations located it in Armenia, and this was the identification agreed to by Nachmanides. The two sources do not necessarily contradict since the term "Damascus" could refer to an area far to the north of the city of Damascus known to us today. "Damascus" was also a term applied to the region close to Gozan east of the Euphrates.

There were anciently two places referred to as Damascus, one the Damascus capital of Syria as we recognize it today and the other in the Gozan-Khabur area. This is confirmed both by Biblical Studies [4] and archaeological findings [5]. Armenia was identified by the Jews and other peoples with Edom and Seir. The Khazars themselves recognized these identifications and traced their own origins firstly to the Tribes of Israel, then to Seir (Armenia), then to Scythia in Southern Russia.

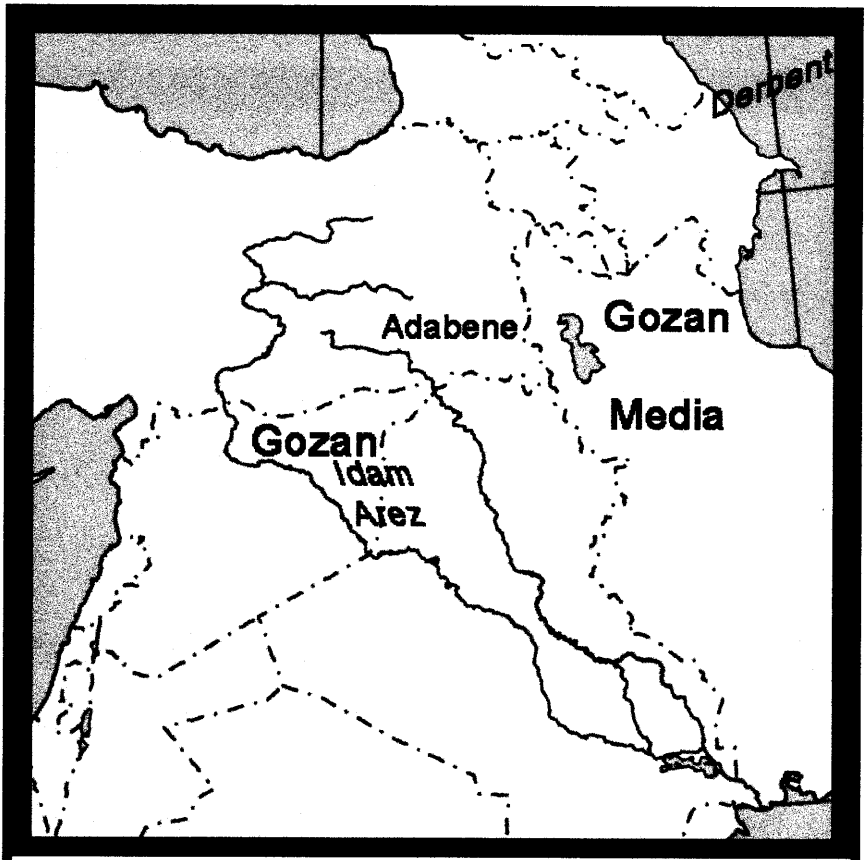
A Letter from a resident of Khazaria to Ibn Shaprut Hasdoi reports:

"Our forefathers told us that at the beginning they settled in a place named Mount Seir. My Lord [i.e. the person addressed] knows that Mount Seir is far away from the place of his residence. Our elders say that the Land of Chabur [i.e. Gozan] was called Mount Seir. However decrees [misfortunes] went out and from one calamity to another [so they moved until] they seized hold of the land they are now settled upon."

Here we have Mount Seir identified with the Land of Chabur [i.e. Gozan]. Mount Seir in Biblical terminology is identical with Edom and we know from other sources *that* an *"Idamaraz"* that could be understood to mean "Land of Edom" was in the Gozan area. Byzantine as the inheritor in the east of the Roman Empire was identified with Edom in popular Jewish Literature and sometimes referred to as "Seir" which name is synonymous in the Bible with Edom.

Gozan and Idamarez

Nevertheless, the "Gozan" referred to in Khazar tradition may actually have been further to the east. In the Talmud Gozan is identified with Ginzak in Media. This was an area by the (G)Ouzen River (Modern "Quizil Uzen" in Northwest Iran in the Iranian Province of East Azerbaijan) which formed the border between Azerbaijan and the Iranian Province of Gilan south of the Caspian sea. Concerning "Seir" another possibility (suggested by Abraham Harkabi[7]) could be the small Kingdom of Sarir or Serir (400s to 1100s CE). "Sarir neighboured the Khazars to the north, the Alans to the east, the Georgians and Derbent to the south." Sarir was populated by Christians and ruled by Avars allied to the Khazars. Later it became Muslim and was succeeded by "Avaristan" now a part of present-day Dagestan.



Two Alternative Identifications of the Gozan River

This is the Khazar region of Derbent and Eldad ha-Dani reported the Ten Tribes as being in this area.

THE EXILE OF SIMEON AMONGST THE TEN TRIBES

The Tribe of Simeon had been counted amongst the Lost Ten Tribes even though the other Tribes were to the north of Judah whereas Simeon was in the southern

region. Simeon is spoken of as having shared the fate of the Lost Ten Tribes who were exiled and is counted amongst them (2-Chronicles 34:6).♠ Before the Exile of the Ten Tribes, the Northern Kingdom of Israel had had a degree of sovereignty over part of the area south of Judah –meaning the territory of Simeon. There are hints in the Bible concerning this as well as archaeological evidence: In Kuntillet Ajrud much to the south of Judah in the Tribal Region of Simeon an inscription and illustration from Ancient Israelite times has been found. It depicts and mentions "Yahwah of Samaria and his Asherah". The inscription uses the dialect of Northern Israel*. Samaria was one of the capitals of Northern Israel and possibly its most important city. "Samaria" is a term applied to the Northern Kingdom of Israel in general in the same way as "Jerusalem" is sometimes used to represent all of Judah. The inscription therefore suggests the type of Northern Israelite religious practices in the

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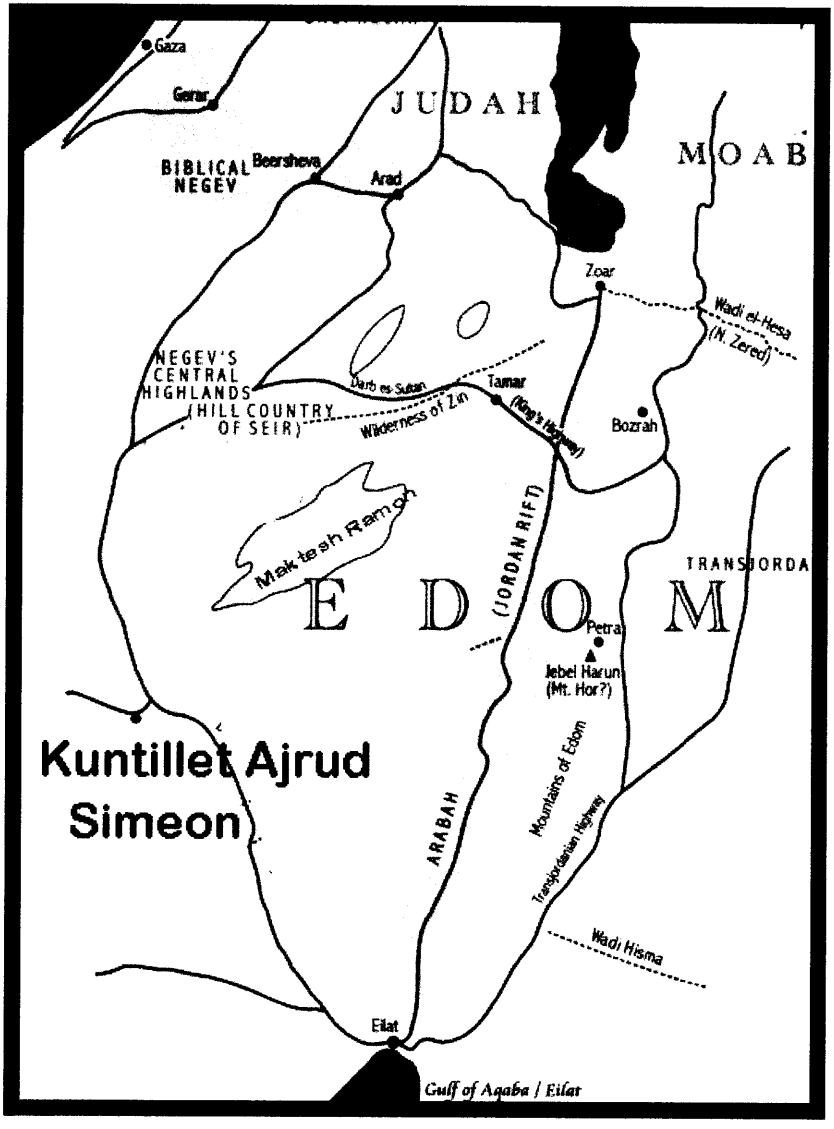
♠ "And so he did in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their ruins [Hebrew: "Charvotayhem"] round about" (2-Chronicles 34:6).

* # An interesting thing about Kuntillet Ajrud is the fact that there are no local wares to be found. All the pottery was imported -- the majority from the north, though some from the Jerusalem area (the big stuff, I think).
I have argued that the north may have pushed its way south down through the Shephelah [coastal plain]. Kuntillet Ajrud is architecturally nothing like other sites in the area, though there are similarities with some sites I'd call "Israelite" describing what we also call the northern kingdom ...The majority of the names were of the northern form and there is the mention of yhwh Smrn [of Samaria] (and yhwh tmn [of Teman in Edom?]). The drawings have been described as Phoenician influenced (as one would expect in the north). A clear Samarian [i.e. of the Ten Tribes in Samaria, Northern Israel] presence so far from home would not be understandable to me without some control in the area as well.#
Ian Hutcheson.

Simeon area, a shared culture with the northern Kingdom of Israel as well as an implied acknowledgment of political subservience to the northern polity.



The sharing of religious and cultural practices in those times usually involved some degree of mutual

Chapter 3

The Tribes of Simeon and Manasseh in the Land of Khazaria

There existed a tradition in Jewish circles that the Khazars were descended (at least in part) from the Tribes of Manasseh and Simeon. These sources indicated that the bulk of the people were from Simeon but they had accepted leaders from Manasseh.

Consider the following quotations:

Eldad HaDani (ca. 875 CE):

The Tribe of Simeon and the half tribe of Manasseh are in the Land of the Khazars six months distant from Jerusalem. They are countless and take tribute from 25 kingdoms.

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The Schecter Unknown Khazar Document (ca. 850 CE):

This source dated to ca. 850 CE, and is referred to as "The Schecter Text." [It was discussed in the Previous Chapter]. It was written by a native of Khazaria who may however have at the time of writing been resident in Byzantium. He mentions a tradition of the Khazars that they descended from the Israelite Tribe of Simeon.

Now they say in our land

20 that our fathers were of the tribe of Simeon, but we cannot insist
21 on the truth of this matter.

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Midrash Ten Exiles:

It happened that Mar Jacob son of Eliezer traveled in the land of Kazaria and he saw there the tribe of Simeon, and he said: 'Woe to us that saw the fulfillment of that which was written: "And I will scatter you among the nations" (Leviticus 26:33). And when he later saw a Kuzari who converted to Judaism, he quoted, "and yet for all that when they are in the land of their enemies, I will not reject them" (Leviticus 26:44).

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Akton De Mar Yaakov [A Midrashic-Rabbinical source]:

While the sons of Gomer became idolaters their brother Kuzar stood up and rebuked them. Said the Almighty unto him, By your life! I will reward you! Immediately Kuzar was separated from his brothers and went to the Land of Kuzaria. The Almighty arranged matters that the Children of Simeon should come in to his land. His children [of Kuzar] intermarried with the Sons of Jacob, they became righteous converts, and their fame went out into the world. # [E1]

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Hasdoi Ibn Shaprut

Correspondence between Hasdoi Ibn Shaprut (915-970 CE, a Jewish Minister of a Muslim Kingdom in Spain) and the King of Khuzari speaks of their origin. In the reply of the King to Ibn Shaprut it is said that the Khazars descend from Togarmah son of Gomer and therefore were not Israelites. The attribution of non-Israelite ancestry to the Khazars is an insertion. The source for the insertion with the list of kindred tribes,

political involvement. When the Northern Tribes were exiled it appears that despite the Tribe of Simeon being in the south it too went into exile.

The Bible relates that the Assyrians after having attacked, conquered, destroyed and exiled all of the northern Lost Tribes also attacked the territory of Judah:

"Sennacherib king of Assyria come up against all the fenced cities of Judah and took them" (2-Kings 18:13).

In an inscription Sennacherib speaks of capturing forty-six fenced cities and of carrying away to Assyria 200,150 people from the region of Judah. Jewish tradition (Midrash Seder Olam) relates that due to Sennacherib capturing "all the fenced cities" a large portion of the Kingdom of "Judah" including most of Simeon also went into the Assyrian exile. These were lost together with the northern Ten Tribes of Israel. The sources emphasize that those lost to Judah encompassed the overwhelming majority of the people of Simeon. On the other hand they who DID REMAIN belonged mostly to Judah, Benjamin, and Levi. In Biblical terminology the term "Judah" is always applied to those of Judah and the other Tribes who remained "Jewish" in the religious sense. Most of Simeon was exiled. Nevertheless, it should be emphasized that many from Simeon remained with Judah and are to be found amongst the present-day "Jews." All of the different traditions probably have some truth to them. Most of Simeon indeed were exiled and are to be counted as amongst the Lost Ten Tribes. The Midrash (Seder Olam) says that all of Simeon was taken away in Assyrian times by the King of "Cush".

Later Midrashim repeat this theme. "Cush" could mean Ethiopia or another part of Africa but the name was also applied to a region of Elam (Khusistan i.e. Susiana) in Persia as well as to India and to the area east of the Caspian Sea. While still in the Land of Israel Simeon had been located on both the west and eastern sides of the River Jordan.

Eldad HaDani (880 CE) said that the Khazars descended from the Tribe of Simeon and half-tribe of Manasseh. Eldad evidently traced the Khazars to 1-Chronicles 4:42-43 that spoke of the 500 men from Simeon and Manasseh leaving their lands and moving to "Mount Seir." Whether these 500 really did found the Khazar nation or not is largely irrelevant. The point is that Khazar traditions, early Jewish reports, and the writings of their Gentile neighbors all recall the belief that the Khazars were descended from Israelites Tribes with Manasseh and Simeon usually being mentioned.
Nearly all evidence from Jewish sources and from the west indicates that the Khazars were Hebrews and that their kingdom originated in the Caucasus neighborhood or close to it [E3].

The Cochin Scroll. Ptolemy and the Presence of Simeon and Manasseh Along the Volga

Another source linking Simeon and Manasseh to the Khazars is the Cochin Scroll. The Cochin Scroll is the history of the Jews of Cochin in India. In a kind of Preamble it discusses the Ten Lost Tribes and traces Simeon and Manasseh to the Khazars and to areas by the

Caspian Sea that at some stage were under Khazar control.

An analysis of the Maps of Ptolemy shows Tribal names relating to Simeon and Manasseh in the said area[8]. The Khazars though apparently first centered south of the Caucasus later moved north of it. A major center was that of Itil (Saksin) by the Volga estuary. This adjoins the Ural Mountains region. Ptolemy records in this area the presence of Samnitae (i.e. Simeon), Machetegi (from Maacha of Manasseh), and the Massaei (also from Manasseh) with the Zaratae (from Zerach of Simeon) further to the east♦.

Simeon Rejoins Judah

Eventually the Khazar Empire was defeated and those Khazars who had converted to Judaism presumably were absorbed by the Jewish people. Apart from this there were groups from Simeon who remained attached to their fellow Israelites from the Lost Ten Tribes and moved to the west with them. Some had gone westward at an earlier date and became part of the "Celtic" culture. Others came later and ended up amongst the so-called "Germanic" groups that merged with the Anglo-Saxons.

We see from the above that a definite tradition had existed amongst the Khazars themselves and amongst the Jews of Khazaria concerning the Tribe of Simeon. They believed that Israelites from the Tribe of Simeon had at

♦ For a detailed explanation see "The Tribes. The Israelite Origins of Western Peoples" by Yair Davidiy (Jerusalem Israel, 5764, 2004).

the least been a contributing factor in the formation of the Khazar nation.

End Notes to Chapter 3.

E1. "Akton De Mar Yaakov."

Some consider "Akton De Mar Yaakov" to be a latter-day forgery. Others accept it. At all events it emanates from known sources. Even if it is a forgery it is collating genuine traditions.

E2. Princes of Manasseh

1-Chronicles (NASB) 5:
23 Now the sons of the half-tribe of Manasseh lived in the land; from Bashan to Baal-hermon and Senir and Mount Hermon they were numerous. 24 These were the heads of their fathers' households, even Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah and Jahdiel, mighty men of valor, famous men, heads of their fathers' households.
25 But they acted treacherously against the God of their fathers and played the harlot after the gods of the peoples of the land, whom God had destroyed before them. 26 So the God of Israel stirred up the spirit of Pul, king of Assyria, even the spirit of Tilgath-pilneser king of Assyria, and he carried them away into exile, namely the Reubenites, the Gadites and the half-tribe of Manasseh, and brought them to Halah, Habor, Hara and to the river of Gozan, to this day.

E3. Khazars in the East.

Modern scholarship tends to trace Khazar origins to east of the Caspian Sea. This is based on interpretations of Chinese documents that speak of a Kosa people in the east and later apply a similar (but not identical) term to the Khazars. The evidence tracing the Khazars to the east is actually quite uncertain and

ambiguous. From an objective point of view it does seem that the Khazars had several power bases. Even if the Chinese sources are accepted as indicating an early Khazar presence in the east there is no actual contradiction. We too have concluded (from other sources) that Israelite groups were also to be found east of the Caspian Sea. These entities eventually moved westward and joined (or re-joined, having previously been part of the Khazars and then "drifted" elsewhere) the Khazar Federation.

Khazars and Huns

The Huns originated in the east probably in the Altai area to the north of China. They included Nordic types together with Iranian and Mongolian ones. The Huns came westward in stages. An outpost of the Huns had already existed in the Caucasus area from the time of Ptolemy. They may even have originated in that region before going eastward and later returning. By ca. 370 CE the Huns were on the Volga. They conquered a portion of the Goths and many Germanic and other peoples. The Huns invaded western Europe and conquered much of it including Scandinavia. This was accompanied by Israelite groups such as the Naphtalites and additional groups of Danites settling there. An offshoot of the Naphtalites at one stage was to be associated with the Khazars. A federation of groups headed by Attila the Hun was defeated by Romans and Visigoth in 451 in Gaul. After the death of Attilla their empire disintegrated. Elements identified with the Huns were to be found in parts of Eastern Europe and Central Asia in the period

300 CE to 600 CE and still later in the Caucasus. The early Khazars, under the name of Akatziri, had been part of the Hun Federation in the invasion of Europe.

Druthmar of Aquitaine (also known as "Christian of Stavelot," ca. 800s CE) refers to the Khazars as the "Gazari." He describes them as "a Hunnish race." Elsewhere however he calls them "Jews."

"At the present time we know of no nation in the world where Christians do not live. For in the lands of Gog and Magog who are a Hunnish race and call themselves Gazari there is one tribe, a very belligerent one - Alexander enclosed them and they escaped - and all of them profess the Jewish faith. The Bulgars, however, who are of the same race, recently became Christians."
Druthmar of Aquitaine, in "Expositio in Matthaeum Evangelistam," composed circa 864."

References to Chapter 3.

1. KASDOI p.8ff.
2. CROESI.
3. Ber-Deroma pp. 347-353.
4. Bar-Deroma ibid.; 6. EISEMANN, Appendix xi (p.xix). See also "Lost Israelite Identity" by Yair Davidi (1996) p.193. If the work by Davidiy is not available see articles on the Book of Ezekiel and the Land of Israel on the Brit-Am web-site, www.britam.org.
5. Abraham Malamat, "Northern Canaan and the Mari Texts", p. 173 n.2 in "Near Eastern Archaeology in the Twentieth Century. Essays in Honor of Nelson Glueck" edited by James A. Sanders (USA 1970) W. F. Albright, "The land of Damascus between 1850 and 1750 B.C.", BASOR. no.83 (1941), pp.30 ff.

Chapter 4.

The Khazars Convert to Judaism

Persecutions of Jews by Christians and Muslims

Jews were persecuted for religious reasons frequently in the Byzantine Empire and also in Armenia and Persia. After the Muslim Conquests Jews were discriminated against and pressured to change their religion. Contrary to the equivalent of an urban legend Jews often suffered badly under the Muslims. It is frequently stated that the Arabs treated the Jews well during the Middle Ages compared to how the Jews were treated in Christian Europe. This is not quite the case. Jews were often treated badly everywhere. It varied from place to place and from time to time. Whatever one says must be qualified with numerous exceptions. On the whole Jews were not treated well by the Arabs. They suffered from persecutions, kidnapping of their women and children, forced conversions, and from deliberate systematic degradations.

Maimonides on Jews Under Islam

The great Jewish Philosopher and Legislator Maimonides is often referred to as an example of how well-off the Jews could be under Muslim Rule. Maimonides ("Rambam," 1135-1204 CE) had been raised in Muslim Spain, moved to Muslim North Africa,

and then continued to Muslim Egypt where he became the personal physician to Saladin King of Egypt. Let us hear what Maimonides himself says on the treatment of Jews by the Muslims:

Concerning the experience of Jews living in Islamic Lands Maimonides wrote:

" Let you understand, my brothers, the Holy One Blessed HE through the liability created by our iniquities cast us among this nation, the people of Ishmael [i.e. Muslim Arabs] who strongly oppress us. They connive to do us wrong and despicably downgrade us. This is what the Almighty has decreed, "Your enemies shall judge you" (Deuteronomy 32:31). There never came against Israel a more antagonistic nation. They tyrannize us with the most oppressive measures designed to lessen our number, degrade us, and make us as despicable as they themselves are. King David, may he rest in peace, saw through Divine Inspiration all the calamities that were destined to come upon Israel. Nevertheless [even though he saw all the other troubles], he protested even more and lamented in the name of the whole nation because of the oppression that the Ishmaelites were to perpetrate. David said, "How terrible for me, that I am an alien in Meshech, that I reside among the tents of Kedar!" [Psalms (ISV) 120:5]. Notice how David emphasizes "Kedar" out of all the other Children of Ishmael. This is because that Mad Man [Hebrew: "Meshuga"] came from Kedar according to what has been published concerning his genealogy. # Source: Maimonides, "Letter to Yemen," 1:4.

Maimonides is referring to the fact that Mohammed was from the Koresh clan of Arabs and they claimed descent from Kedar son of Ishmael (Genesis

25:13). -Maimonides continues to explain from Daniel 8:10 that Ishmael will ultimately be defeated by Israel.

Jews Come to Khazaria

As a result of persecutions by Muslims and Christians on the one hand and a welcoming attitude on the part of Khazaria on the other together with the general prosperity occasioned by Khazar Rule many Jews moved to Khazaria. The Khazars neighbored both Christian and Muslim powers that persecuted Jews. The Khazars on the whole managed a relatively liberal, multi-ethnic, economically prosperous Empire with a very high standard of craftsmanship and situated at the junction of international trading routes. Even without the religious issue there was much to attract Jews to the kingdom. Jews came to dwell among the Khazars both before the conversion of the Khazars and afterwards. Contemporary records of Arab and other observers remark on the large number of Jews in the Khazar Kingdom.

Muqaddasi (900s): "In Khazaria, sheep, honey, and Jews exist in large quantities."

Stages of Conversion

According to the Russian-Jewish scholar, Abraham Harcavy (Vilna, 1867) the Khazars converted to Judaism in about 620 CE. Other authorities put this event more than a hundred years later. The conversion at first was more or less a secret and was confined to the king and his co-ruling associate prince and to the inner

aristocracy. Later most of the Khazars-proper appear to have converted along with some of the Alans and some of the other subject peoples most of whom however remained pagan, Christian, or Moslem. According to Polak the conversion was also done in stages. At first they accepted a kind of monotheism with Hebraic-type ceremonies which perhaps in principle is paralleled by the modern Noachide Movement. Later they converted to full-fledged Rabbinical Orthodoxy. As proof that the conversion was done in stages Polak quotes from Rabbi Yehudah el-Barceloni ("*Sefer Ha-Itim*") who refers to the case of the Khazars as support for his opinion that only Jews are forbidden today to offer sacrifices since the Temple has been destroyed. A non-Jew (according to el-Barceloni) may receive instructions from a Jew as to how a sacrifice should be performed and offer sacrifices of his own. Polak deduces that there was a stage at the beginning when the Khazars offered up sacrifices in a legitimate fashion. It follows that at that time they must have adhered to Jewish Belief but had not yet become fully-fledged converts. King Bulan even after accepting Judaism is reported to have kept with him some kind of portable Tabernacle and to have offered sacrifices. We know that eventually the Khazars became fully-fledged Jews of the Orthodox Rabbinical persuasion and there was never any doubt of the final result being otherwise. They did not take on some kind of variant heretical faith such as that of the Karaites. The only explanation for noted initial deviations from standard Jewish practice must be that they were converted by stages. It has been suggested that at first they were Righteous Gentiles adopting Jewish customs and learning about Judaism.

Later, they became complete Jews. Another proof mentioned by Polak[1] is the finding in Phanagoria (Taman Peninsula, Crimea) of a grave with "Judaizing" aspects. Phanagoria was opposite the Crimean Peninsula which had a mixed population but was under Khazar control and partly settled by the Khazars. Phanagoria adjoined Tamatarkha (formerly Hermonassa and later known as "Taman") which is referred to by Arabic sources as Samkarsh al-Yahud i.e., "Samkarsh the Jewish." The corpse in the grave at Phanagoria was laid with its head pointing east. He was dressed in garments similar in design to those worn by the High Priest when he served in the Temple in Jerusalem. These garments however were made out of leather and not linen as prescribed by the Torah. The clothes were also decorated with bronze bells and buttons. By his side were laid a silver chalice for offering up incense or a flour offering; a marble bowl; utensils filled with dust and the bones of sheep and fowl; more utensils made of gold and of glass whose purpose is not clear. The leather garments are imitations of those used by the High Priest in the Temple. This type of dress would be considered bordering on sacrilegious by a regular Jew. A Gentile however drawing close to Judaism and finding his own way forward might just "go for it."

Suggested Dates of Conversion

The letter of Joseph of Khazaria says that straight after the Conversion a military expedition was undertaken against the Muslim presence in Azerbaijan. This would have been in ca. 730-731. The "Chuzari" by

Rabbi Yehudah HaLevi puts the date of the conversion at ca. 739-740. Al-Masaudi says that conversion took place in the days of Harun al-Rashid (786-809). If we assume that the Conversion took place in stages then all these dates are reconcilable.

The Khazars before converting to Judaism appear to have practiced the pagan shamanistic (spiritual animal-worshipping) faith that was practiced by all other peoples of Scythia at that time. [A type of shamanism had also practiced by bearers of the "Natufian Culture" in Ancient Canaan.] According to Professors Bozena Werbart and Jonathan Shepard, the Tengri "sun-amulets" disappeared after the 830s from Khazarian graves, as did other shamanistic possessions, indicating a dramatic shift in religion in the Khazar Kaganate.

Extent of Conversion

Iben Rustah (ca. 912) said that only Khazar dignitaries became Jews. Later sources however (such as those used by Iben el-Pakuah, el-Istrakhi, Iben Chakal, el-Masaudi, the Letter of Joseph, Yakut) speak of all the Khazars becoming Jewish. Christian Druthmeyer (wrote ca. 840-864) refers to the Gazari (Khazars) as circumcised and keepers of the Jewish Faith.

Yakut in different places says:
"The Khazars and their king are all Jews".
"The King and those close to him are Jews".
"The smallest community there [in Khazaria] are the Jews".

Nevertheless, later reports said that all the Khazars became Jews.

Later Ibn al-Faqih 900s CE:
"All of the Khazars are Jews. But they have been Judaized recently."

Polak explains divergences in these sources by the changing extent of conversion. It was gradual. At first it affected only the monarch and some of those around him, then it spread. In the end it encompassed most of them. Early sources say that only dignitaries, etc., converted while later sources say they all did since at first Judaism was adopted mainly by the dignitaries but later it was taken by them all.

King Bulan

The first Khazar king to accept Judaism was named Bulan whose name means elk (a type of deer) or unicorn[2]. The unicorn was an emblem known from the Sakae region east of the Caspian Sea. The conversion of the Khazars to Judaism was preceded by a Disputation amongst members of different religions. The Jewish poet and philosopher Yehuda HaLevi (1074-1141), in Spain, wrote a Classical work in defense of Judaism using this Disputation as a framework. The book is called "The Kuzari." Such Disputations between the representatives of different religions seems to have been an accepted practice at the Royal Courts in the Eurasian region. William of Rubruck (c. 1220-c.1293 CE) told of participating in the presence of the Khan of the Mongols

in a formal debate between Christians, Buddhists, and Muslims.

An Arab Source

A work from the 1000s CE describes the Conversion:

"One of the Jews undertook the conversion of the Khazars, who are composed of many peoples, and they were converted by him and joined his religion. This happened recently in the days of the Abbasids.... For this was a man who came single-handedly to a king of great rank and to a very spirited people, and they were converted by him without any recourse to violence and the sword. And they took upon themselves the difficult obligations enjoined by the law of the Torah, such as circumcision, the ritual ablutions, washing after a discharge of the semen, the prohibition of work on the Sabbath and during the feasts, the prohibition of eating the flesh of forbidden animals according to this religion, and so on."
Source: - **Abd al-Jabbar ibn Muhammad al-Hamdani**, in his early 11th century work, "The Establishment of Proofs for the Prophethood of Our Master Muhammad."

Yehuda HaLevi: Kuzari (1100s CE):

"The king and his vizier traveled to the deserted mountains on the seashore, and arrived one night at the cave in which some Jews used to celebrate the Sabbath. They disclosed their identity to them, embraced their religion, were circumcised in the cave, and then returned to their country, eager to learn the Jewish law. They kept their conversion secret, however, until they found an opportunity of disclosing the fact gradually to a few of their special friends. When the number had increased, they made the affair public, and induced the rest of the Khazars to embrace the Jewish faith. They sent to various countries for scholars and books, and

studied the Torah. Their chronicles also tell of their prosperity, how they beat their foes, conquered their lands, secured great treasures, how their army swelled to hundreds of thousands, how they loved their faith, and fostered such love for the Holy House that they erected a Tabernacle in the shape of that built by Moses. They also honored and cherished the Israelites who lived among them." – "The Kuzari."

Note that Yehudah HaLevi refers to the model of the Tabernacle that the Khazars constructed.

Rabbi Petakhiah (ca. 1180 CE):

To the seven kings of Meshech an angel appeared in a dream, bidding them to give up their laws and statutes, and to embrace the law of Moses, son of Amram. If not, he threatened to lay waste their country. However, they delayed until the angel commenced to lay waste their country, when the kings of the Meshech and all the inhabitants of their countries became proselytes, and they sent to the head of the academy a request that he would dispatch to them some disciples of the wise. Every disciple of the wise that is poor goes there to teach them the law and the Babylonian Talmud. From the land of Egypt the disciples go there to study.

The Russian Chronicle

The Russian Chronicle, describes a visit of Khazar missionaries to Kiev in the year 986:
"The Khazar Jews came to the court of Prince Vladimir and said: 'We have heard that Bulgarians (Muslims) and Christians came to teach you their religion... We, however, believe in the one God of Abraham, Isaac, and Jacob.' Vladimir asked them: 'What kind of law do you have?' They answered: 'We are required to be circumcized, we may not eat pork or hare meat, and we must observe the Sabbath.'

And he asked: 'Where is your land?' They answered: 'In Jerusalem.' And again he asked: 'It is really there?' They answered: 'God got angry with our fathers and therefore scattered us all over the world and gave our land to the Christians.' Vladimir asked: 'How is it that you can teach people Jewish law even while God rejected you and scattered you. If God had loved you and your law, you would not be scattered throughout foreign lands. Or do you wish us Russians to suffer the same fate?'"

We see from the above that Jews from Khazaria may have been proselytizing in the area at that time. On the other hand the Russian report of having rejected Jewish overtures might have been fabricated. It may be based on news of the Khazar converting after a Disputation. The Christian writer would have wanted to show that his own rulers were too astute to be taken in by Jewish argumentation. Nevertheless, Jews may have been active in the Khazar area trying to convert the locals. This is unusual since Jews are not encouraged to proselytize. If however the Khazars were believed to be of Israelite descent it is understandable. Whatever the case, once a Gentile does convert the Torah commands that they are to be treated with love, equity, and respect.

The Biblical Attitude to Converts in General

Regarding conversion or simply the genuine acceptance of membership in the Israelite community, Scripture has already spoken,

Exodus (NASB) 22:
21 "You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt.

Numbers (NASB) 15:
15 As for the assembly, there shall be one statute for you and for the alien who sojourns with you, a perpetual statute throughout your generations; as you are, so shall the alien be before the LORD.

Ezekiel (NASB) 47:
22 You shall divide it by lot for an inheritance among yourselves and among the aliens who stay in your midst, who bring forth sons in your midst. And they shall be to you as the native-born among the sons of Israel; they shall be allotted an inheritance with you among the tribes of Israel.
23 And in the tribe with which the alien stays, there you shall give him his inheritance," declares the LORD God.

Testimonies to the Conversion

Arab and Christian Sources testify to the Conversion of the Khazars:

"The Khazars write Hebrew [letters], " said Muhammad ibn Ishaq an-Nadim of Baghdad, in the late 900s CE. This indicates that they had already accepted the Jewish religion.

Khazaria is regarded as the "*Country of the Jews*" (Zemlya Zhidovskaya) in Russian folk literature (byliny). The Schechter Letter informs us that some of the Alan people (neighbors of the Khazars to the south) also adopted Judaism.

The Letter from Kiev

Jews from Kiev in the 900s wrote a letter known as the "Kievan Letter," discovered in 1962 by Norman Golb of the University of Chicago. The names of the Kievan Jews are of Turkic, Slavic, and Hebrew origins, such as Hanukkah, Yehudah, Gostata, and Kiabar. There is an argument that these Jews were Israelites who had adopted local names, but others claim that they were Jews of Khazar origin to whom Turkic names were native.

"The new Kievan Letter may thus be said to support, and indeed to demonstrate, the authenticity of other Hebrew texts pertaining to the Khazar Jews, and together with them shows that Khazarian Judaism was not limited to the rulers but, rather, was well rooted in the territories of Khazaria, reaching even to its border city of Kiev."
- Norman Golb and Omeljan Pritsak[3].

The Khazar Coin from Sweden

In 2002, a coin from the Viking "Spillings Hoard" of Gotland, Sweden was identified as having been minted by Jewish Khazars, due to its markings and its inscription "*Moses is the Messenger of God*" in place of the usual Muslim inscription, "*Muhammad is the Messenger of God.*" The coin is an imitation of Arabic coinage and contains the fictitious mintmark "*Madinat as-Salam 779-80.*" Numismatists conclude that it was actually minted in 837 or 838 in Khazaria.

"One of the most important coins in the hoard, dating from AD 830 to 840, sheds light on a place far away: Its markings

show its provenance is the kingdom of the Khazars, a realm in southern Russia between the Black and Caspian seas. Its Arabic inscription reads 'Moses is the messenger of God' - apparently a Jewish variant on the Islamic credo 'Mohammed is the messenger of God.' Only four other coins are known to have this inscription."
- "Viking treasure hoard yields astounding finds", China Daily (June 24, 2002).

"Followed the Rabbanite Faith"

Rabbi Abraham ibn Daud (1161):
"You will find congregations of Israel spread abroad... as far as Daylam and the river Itil where live the Khazar peoples who became proselytes. Their king Joseph sent a letter to R. Hasdai, the Prince bar Isaac ben-Shaprut and informed him that he and all his people followed the Rabbanite faith. We have seen in Toledo some of their descendants, pupils of the wise, and they told us that the remnant of them followed the Rabbanite faith."

Judaizing Tendencies that Preceded the Khazars

Thrace

Josephus (Antiquities ch.1:4 (ix.17) claimed that the Kings of Judah and Israel had sought to make contact for trading purposes with the area of "Pontus," adjoining the Black Sea, well before the Assyrian Exile.

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So Jehoshaphat from that time lived in great glory and splendor, on account of his righteousness and his piety towards God. He was also in friendship with Ahab's son, who was king of Israel; and he joined with him in the building of ships that were to sail to Pontus, and the traffic cities of Thrace but he failed of his gains, for the ships were

destroyed by being so great [and unwieldy]; on which account he was no longer concerned about shipping.#

Thrace was in the present day region of Rumania-Bulgaria. It was an extension of Scythia. According to Herodotus the Agathyrsi (ancestors of the Western Khazars) had previously been in the area. In later times there a was a combined Japhetic-Canaanite element in Thrace that practiced an orgiastic religion. This is in contrast to the Getes and Dacians who dwelt in the same area but worshipped one God and had religious practices similar to those of the Celts and Jews.

Adiabene

Izates and Helen rulers of Adiabene in Late Second Temple times converted to Judaism. Jews had been present throughout the area and many of the Gentiles must have felt some attraction towards it. The later spread of Christianity was due in part to the psychological preparation occasioned by an initial interest in Judaism and the adoption of Jewish customs as mentioned by Josephus.

Hyrcania

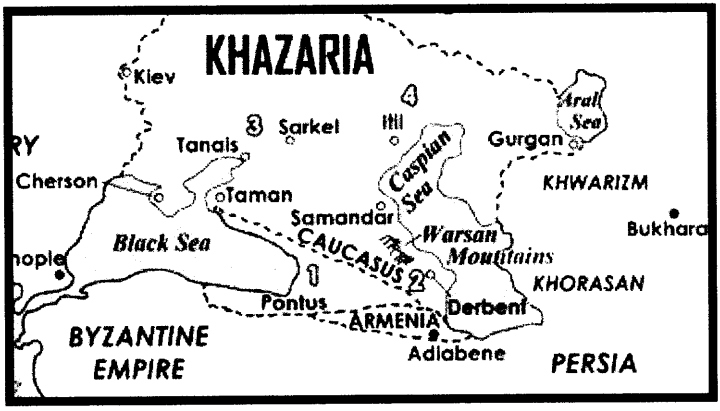
Hyrcanaia is east of the Caspian sea and south of Chorasmia which was to become an important Khazar center. Artaxerxes-3 (425-338 BCE) King of Persia had deported Jews from Phoenicia and from Egypt to Hyrcania as punishment for opposing him. Many are familiar with the Jewish story of Chanukah. This took place in the Land of Judah in the time of the Maccabees.

The Maccabees defeated Hellenizing Jews and Syrians of partly-Greek descent who had attempted by force to "Hellenize" the Jewish People. The Maccabees founded the Hasmonean Dynasty. They were allied to the Parthians who were ruled by the Arsacid Clan being Scythian rulers over the Persian Empire. One of the centers of the Parthians was Hyrcania east of the Caspian Sea. Jonathan Maccabaeus reigned over Judah (134 BCE - 104 BCE) and took the name John Hyrcanus which may reflect sympathy with his Parthian allies.

The Schecter Text written by an inhabitant of Khazaria also notes: "*the name of the Land of Khazaria as given in books is Hyrcanus*" though here the intention is to the Khazar lands by the Volga river. Lozinski however has pointed out that in the region of Central Asia and Scythia not only could the names of different peoples be transferred from one group to another but also that of areas. The term "Chorasmia" (Kwarism) for instance was applied at different times to quite different regions.

Under John Hyrcanus the State of Judah under the Hasmoneans had reached its height of expansion. The Hasmoneans owed their rise to power to their having lead Jewish opposition to the Hellenization movement. What is often forgotten is that it could work both ways. Jewish themes permeated Greek Literature and Legend. In places of Hellenistic Culture not only were there proselytes to the Jewish faith but even the pagans synthesized aspects of Jewish lore into their own mythology and practices. These tendencies set the background for the later spread of Christianity. Judaizing tendencies from an early date have been noted

in the areas under discussion e.g. Chorasmia, and Khurasan (Aria) both east of the Caspian Sea, and to the west the Don River area. These regions later became associated with the Khazars.



There were at least four main starting points from which emerged the people or peoples who became the Khazars.

1. South of the Caucasus in the region we may loosely refer to as "Armenia." In this area were many Jews from Judah as well as others from Simeon.

2. Another foundation-center was north of the Caucasus.

3. The Khazar domain north of the Caucasus merged into the region of the Black Sea coast centered around the Don River estuary. Here we have found the name "Sambation" as a personal name on inscriptions. In Hebrew-Greek and other languages "Sambation" connotes "Sabbath." In Jewish tradition the term "Sambation" was applied to the River Don. The area of Sambation and beyond it is one of the areas the Sages

mentioned the Lost Ten Tribes as being found in. This region had been a center for the Royal Scythians and kindred groups. Most of these moved to the west but left pockets of settlers behind them.

Wikipedia ("Krymchaks") tells us:

In some Crimean towns, monotheistic pagan cults called... "Worshippers of the All-Highest God," or "God-Fearers" existed. These quasi-proselytes kept the Jewish commandments but remained uncircumcised and retained certain pagan customs. Eventually, these sects disappeared as their members adopted either Christianity or normative Judaism. Another version is that after the suppression of Bar Kokhba's revolt by the emperor Hadrian, those Jews who were not executed were exiled to the Crimean peninsula.

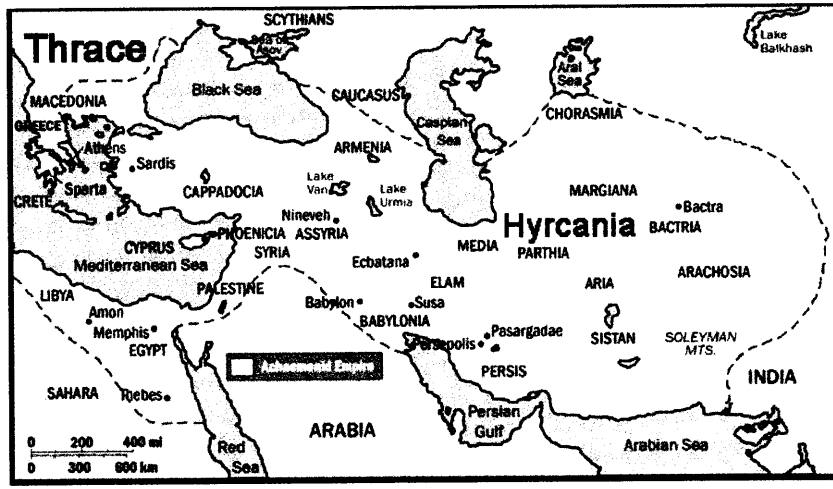
It has been suggested that the Krymchak Tribesman who practice Rabbinical Judaism emerged from these communities and perhaps influenced the evolution of Khazaria.

4. The Itil-Kwarizm region from the Volga river eastwards.

Tanais:
Judaization amongst the Royal Scythians

On the Don River estuary was the city of Tanais which appears to have been populated by Scythians (possibly from the Royal Scythian group) though at that time the surrounding areas were no longer Scythian. The city of Tanais may originally have been known as "Dan"

since the "D" and "T" in that region interchange and the River "Tanais" is now more correctly referred to as "The Don."



As well as having been a Scythian region, settlements of Greeks had also been established around the shores of the Black Sea coast. They brought their Hellenistic culture with them. In the centuries preceding Christianity the Hellenistic Movement had spread throughout much of the civilized world. It was an attempt to superimpose Hellenism on the Jews that lead to the Maccabee revolt against their Seleucid Greek rulers who were then centered in Syria. Hellenism syncretized different religions looking for the symbolic significance and common denominator in each of them. Tanais was a Royal Scythian city and the Royal Scythes had once ruled over most of Scythia from this area. [A Royal Scythian element was later present amongst the Khazars.] In the course of time pressure by the Sarmatians from the east and other factors caused the bulk of the Royal Scythians to move to the north and west. The city of

Tanais was so to speak, "left behind," with a Royal Scythian population in a non-Royal Scythian ambience. Tanais was an important city and in its organization and social structure had much in common with other cities of the region most of which had been founded by Greek settlers and were centers of Hellenism. Tanais however held itself apart and seems to have consciously resisted being overwhelmed by Hellenistic tendencies. Irma Haynman speaks of Tanais as populated by remnants of Royal Scythians who were different from the Iranian-type Sarmatians and others around them. Tanais was very important as a trading emporium in the international wheat trade. Economically and politically it was part of a complex of Hellenized settlements based on eastern Crimea and known as the Bosporan Kingdom or Crimean Bosporus and not to be confused with the Bosporus Straits of Turkey that divide Europe from Asia. Despite its belonging to a league of Hellenized settlements, the city of Tanais itself was relatively unaffected by Hellenism. It will be remembered that the Ten Tribes were Hebrews who had been exiled as a punishment for adopting the ways of the Canaanite and Middle Eastern nations around them. In Tanais were to be found influences recalling both Hebrew belief and that of the Ancient Canaanites and Egyptians.

HAYNMAN shows that the ruling family of Tanais was an offshoot of the Arsacid rulers of Parthia. The later rulers of Khazaria may also have been descended from this family. The dominating cult in Tanais was that of Aspourgis which Haynman describes as based on pagan ideas but also assimilating itself to Hebrew ones. Irma Haynman opines that the Cult of

Aspourgis derived from the Story of Joseph, took on pagan characteristics, and then returned to be re-identified with Joseph whose fate was attributed symbolic significance. Other groups in the Scythian area also adopted Cultic hero-figures similar to that of Joseph and possibly owing their inspiration to him.

The Goths of Gad

In ca. 200 CE the Scythian element in Tanais may have been displaced by Hellenized Sarmatians. The Goths in 330 CE destroyed the city. The Goths eventually settled in Sweden. The Kingdom of Sweden was formed when the Guti (Goths) united with the Svea also known (re Tacitus) as the Suione. The name "Goth" is another form for the Biblical name "Gad" which could be pronounced as "Goth" while Suon ("Shuni" in Genesis 46:16) was the forefather of one of the clans of Gad. Other groups that settled in Scandinavia and Sweden bear names recalling those of clans of Gad. As we shall see, a settlement of Khazars was also to be found in Sweden. Polak considered the Khazars an offshoot of the Goths. In the 200s and 300s CE the Goths had founded a powerful empire north of the Black Sea.

In 370 CE the Goths were conquered by the Huns who drove them before them to the west or forced them to participate as allies in their invasion of Europe. Abraham Polak, an important early researcher, considered the Khazars to basically have been a remnant of the Gothic Kingdom. The Goths have also been identified with the Massagetae and Scythians. The Judaizing tendencies of the Scythians of Tanais and their

association with Joseph may have had their continuation in the later conversion of the Khazars to Judaism.

In 1404 Archbishop Johannes de Gabonifontibus (who had been in England) reported: *"Two small nations are living along and around the Black Sea; the Thats and a few Goths. The Goths claim to have descended from the Scots and speak like the English."*[4] The Thats were a branch of the original Teutons. The Teutons had been in Northern Germany and Denmark and were absorbed by the Anglo-Saxons. A section of the Thats by the Black Sea shores of Southern Russia practiced Judaism and are known as "The Mountain Jews." These are the Krymchaks. They have been often traced to the Khazars who in turn were identified with the Lost Tribes of Israel.

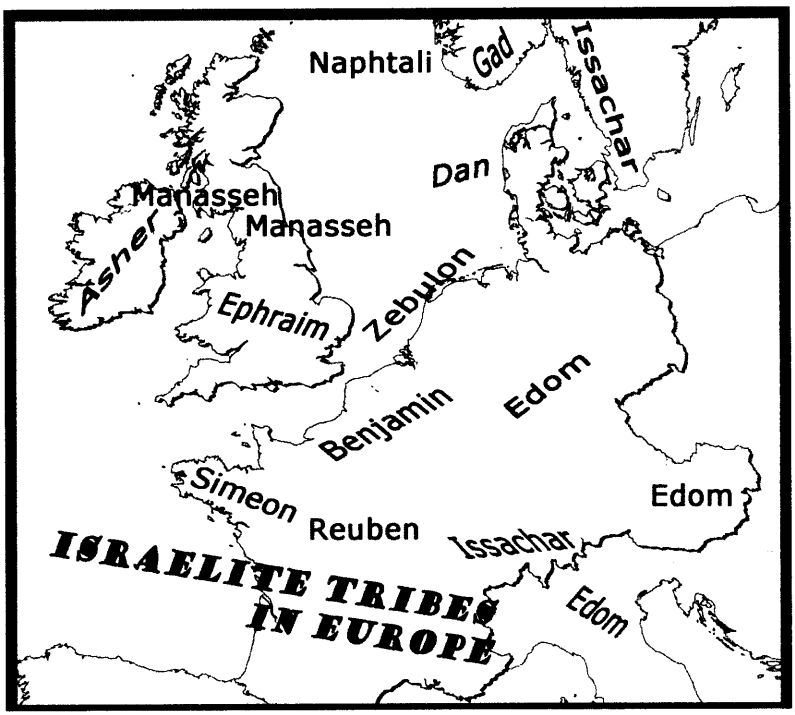
References to Chapter 4.

1. Polak 145 ff.
2. Altheim, "GDH," vol.1, p.239.
3. Golb and Pritsak p.32
4. Tardy, p. 90.

A Short list of Biblical Proofs.
Tracing the Lost Ten Tribes to Western Peoples Especially the English-Speaking Ones.

The exiled Israelites were to become one of the most numerous groups of people on earth (Genesis 15:5 22:17 24:60 32:12 Numbers 23:10 Deuteronomy 1:11 Isaiah 10:22 24:16 26:15 Hosea 1:10); to be the most powerful (Genesis 27:9 Numbers 24:7 Michah 5:7-9), to be the richest, to possess the most mineral and agricultural resources (Genesis 27:28 49:25 Deuteronomy 33:13-16 Hosea 2:8), to live in the best places (Isaiah 41:8-9), to be in islands (Isaiah 42:4 49:1-6 Jeremiah 31:9-10),

peninsulas (Jeremiah 31:8), and at continental extremities (Deuteronomy 33:13 Isaiah 24:16 26:15 41:8-9 49:6), to be sea-farers (Isaiah 42;6), to gain control over strategic points regarding their potential adversaries (Genesis 22:16-17 24:60), to be like a lion, unicorn (Numbers 24:8-9), and bald-headed eagle (Micah 1:16). They were also to be largely unaware of their Israelite identity and to practice a non-Jewish religion (Hosea 2:8, 2:13, 2:16 11:12). Judah at first would not know who they were (Isaiah 49;21). Scripture gives numerous other identifying characteristics that taken as a whole can only fit one group of peoples.



Chapter 5

The Red Jews

Scythians and Gog and Magog

Early traditions spoke of the Lost Ten Tribes being in the Scythian and Khazar areas. This has been discussed by Andrew Colin GOW, "*The Red Jews. Anti-Semitism in an Apocalyptic Age 1200-1600,*" Leiden, 1995). Already in the 300s CE the Latin Tiburtine Sibyl spoke of the anti-Christ being from the Tribe of Dan and of Alexander, the Indian King who shut up Gog and Magog in the far north. By "Indian King" the area of Scythia could have been intended. The whole area of Scythia even Georgia in the Caucasus in Medieval writings was on occasion referred to as India or in Hebrew as "Cush." The Talmud (Yoma 10;a) also seems to associate Scythia with "Cush" which in Classical Literature was synonymous with "India." Josephus (Jewish Wars 7;7;4) says that Alexander the Great used iron gates to close up mountain passes so that the Scythians would not break into the civilized world. Elsewhere (Antiquities 1;2;1) Josephus identifies the Scyths with Magog. From the 1100s CE, at the least, Gog and Magog were identified as the Lost Ten Tribes.

Roger Bacon (1214-1292), quoted Orosius (440 CE) in his Opus Manus: "...and those called Magog, after the prince Gog, their ruler, and the Jews likewise, who Orosius and other saintly authorities say will break out."

Peter Comestor (ca. 1165) said the Lost Ten Tribes were Gog and Magog whom Alexander had locked up behind iron gates in the mountains. The area of the Ten Tribes was referred to as Caspia apparently due to its proximity to the Caspian Sea. There was a province by that name in Late Persian Times which encompassed Azerbaijan and the Iranian region south of the Caspian Sea. The Lost Ten Tribes in the Caspian Region (i.e. at least in part the historical Lands of the Khazars) were at first identified with Gog and Magog. The term "Red Jews" was applied to them. Gow believes that this usage was first employed in a manuscript from the late 1200s possibly authored by Albrecht von Scharfenburg. In this version the Red Jews are enclosed between two mountains called Gog and Magog and named after "two peoples." These Red Jews are numerous; they are "keen fighters and savage." Their large armies could swarm across "the whole world." They threaten both Christians and the barbarous "heathen." They are however for the moment locked up by mountains and a wild river that keeps them in.

Later the name "Red Jews" was to acquire more sinister implications: The term was to combine several popular prejudices, i.e. against Jews, against the Tribe of Dan, against the Apocalyptic arch-enemies Gog and Magog, and against red heads! Many Scottish people and Irishmen are also red-haired but they were forgotten about.

Red Hair and Red Jews

The Lost Ten Tribes were called "Red Jews" and were described as all having Red Hair. Red Hair in the Middle Ages especially in Germany was considered a negative characteristic and associated with the Jews and with Judas. The Anti-Christ and Judas were depicted as both having red hair and as both coming from the Tribe of Dan.

Andrew Gow tells us:

Medieval Christianity was not favorably disposed to any Jews...People with red hair were thought to be "false, dangerous, tricky, shameless, over-sexed, deceitful, hot-tempered, unfaithful, foolish, war-like, crude, vulgar, low-class and unlucky for those who meet them." Not surprisingly Judas was often portrayed in medieval religious art as having red hair. The Grimm brothers report that in Medieval Germany, red hair and a red beard were signs of a false and duplicitous nature; a 'red man' (ein roter) was a man with red hair and a red beard. ....

...The history of German usage leads us to the conclusion that the `Red Jews' were in physical terms Jews who bore the mark of red hair and red beards because they were morally degenerate. As it happens, the sources support this conclusion.

Jews often were portrayed by medieval illustrations in Christian texts with red hair and in red clothes. ... There seems to have been a particular link between Jews and the colour red in hair.

[n.12] In similar fashion, Jewish folklore would later adopt the German term 'Red Jews' as a name for the Ten Tribes of Jewish legend, without adopting the hostile

associations that produced and sustained the legend in Christian Germany.

#... The Metzgers' manuscript illuminations suggest that to Jews as to Christians, Jews were typically red-headed and wore red clothes; it was taken for granted." ...

Only the Jews, who are here [in a 15th century manuscript German Historiated Bible] the Ten Tribes, have red hair and beards...Until the late fifteenth century, the 'Ten Tribes enclosed by Alexander' typically appear under the name Red Jews in German-language apocalyptic. However, over the course of the first half of the sixteenth century, the term Red Jews is increasingly applied to the Biblical Ten Tribes, though Alexander's role never entirely disappears. These exotic eastern Jews later come to be represented as allies of the Christians against the Turks, not as apocalyptic destroyers.[1]

Red Jews and Lost Ten Tribes

The middle High German version of the Gesta Romanorum, Das ist der Roemer Tat dates to the 14th century. It describes the peoples enclosed by Alexander's pleas in the Caspian Mountains as the Ten Tribes abducted by the Assyrians, and calls them Red Jews.

The Red Jews were depicted as a people who dwelt in the east. Their existence was believed in though not in all cases were they identified with the Ten Tribes.

There are good reasons to conclude that the Red Jews are NOT simply interchangeable with the Ten Tribes in all medieval or early modern sources. Many German texts... do not connect the Red Jews with Alexander, the Ten Tribes, the

Antichrist or the Last Judgment. In these texts the Red Jews are a separate (Jewish) people, powerful, dangerous and foul. When the confusion of the Red Jews with the Ten Tribes and Gog and Magog was complete, the latter were subsumed into the German term, which created a new and potentially different (imaginary) people. During the sixteenth century, presumably under the influence of critical Bible study and the increasing availability of vernacular Bibles, the Ten Tribes and Gog and Magog would be distinguished from one another again. #

The Jews also took up belief in the Red Jews identifying them with the Ten Tribes and hoping that through them they would be delivered from their Christian oppressors.

Gow quotes David Kaufman (1892), "The Legend of the Ten Tribes" in which these Lost Israelites becoming future deliverers of Israel was "*a faith that was slumbering in the popular Jewish consciousness all through the Middle Ages*" (Jewish Quarterly Review, iv, 503-508).

Passau Anonymous (1330):

#The Jews and Many Judaizing Christians Imagine That This People [i.e. The Ten Tribes] Is Holy; They Would Be Glad If They Were To Come, And Would Join Their Ranks Immediately #.

In Germany the Jews were believed to be in league with the devil and to be plotting with the "Red Jews" meaning the Ten Tribes to overthrow Christendom which

in their eyes meant mainly Rome and Germany. Luther identified Gog and Magog with the Turks and said they were descended from "Tatars or Red Jews." The Tatars at that time had a center in the Crimea (once a Khazar possession) and at times were an important factor in the Turkish armies. The Jews also believed the Lost Ten Tribes to be in Scythia, in the region by the Caspian Sea. This belief was widespread and lasted up to the 1600s CE.

Christian Gerson of Reckinghausen (a Jewish convert to Christianity, 1607) said:

Many Jews believe that the Ten Tribes whom the king Salmanessar led away are still together and live behind the dark mountains called the Caspian Mountains... many Christians also talk about the Red Jews, whom they have never seen, whence comes the wrongheaded notion, that the Messiah might still be born from the Ttribe of Judah, from the Red Jews.

Prester John

The Legend of Prester John should also be mentioned. Prester John was the monarch of a legendary Christian Kingdom in the east whom it was hoped would act as an ally of Christendom and attack the Muslim Turks from behind as it were. Accounts of Prester John frequently mention the Ten Tribes or the Red Jews or both as the one entity. They are usually (but not always) depicted as either subjects or adversaries of Prester John.

Goths and John Mandeville

It should be noted that the Lost Ten Tribes and Gog and Magog were also identified with the Goths most of whom had long ago settled in Sweden though popular fantasy still located them in the east. Ortellius (1527-1598) speaks of the Lost Ten Tribes in "Tartaria" and refers to them as "Gauths" which was another form of the term for Goth. Ortellius also speaks of the Israelite Tribes of Naphtali and Dan whom he placed further to the east.

The Englishman John Mandeville (1322 CE first printed 1499) combined the concepts of Gog and Magog and the Goths and the Ten Tribes all together. He placed them in by the Caspian Sea which area had been a Khazar center not long beforehand.

In that same region be the mountains of Caspian that men clepe [call] Uber [Iberia? i.e. Georgia] in that country. Between these mountains the Jews of the ten lineages be enclosed, that men clepe Goth and Magoth and they may go out on no side. There were enclosed twenty-two kings with their people that dwelled between the mountains of Scythia. There King Alexander chased them between those mountains and there he thought to enclose them through work of his men... they dwell enclosed with high mountains all about, save only on one side and on that side is sea of Caspian.

In continuation Mandeville mentions the Queen of the Amazons, mountains, a desert, and that from that land "go men toward" Bacharia meaning Buckaria.

The French priest, Petrus Comestor (Paris, 1179) said it was not the people of Gog and Magog who were

enclosed by the Caspian Mountains but rather the Lost Ten Tribes of Israel [2].

In English Eyes the Red Jews Would be Saviors of Christendom!

An English work (one of several) published in 1607 speaks of an army of the Lost Ten Tribes arriving from the east with the aim of defeating the Turks (who then where the dominant Muslim power) and saving Christendom. At least in this latter case the Lost Ten Tribes were depicted as destined to play a positive role.

Red Hair and the Khazars

The Red Jews were identified as the Lost Ten Tribes, dwelling where the Khazars had ruled and where remnants of them may still at that time have remained. There are Arab accounts that indicate that red hair was frequent amongst the Khazars.

Al Maghribi said concerning the Khazars:
"Their eyes are blue, their hair flowing and predominantly reddish, their bodies large and their natures cold".

Red Hair in Ancient Israel

Red hair had existed amongst the Ancient Hebrews. Depictions of men from the area of ancient Israel on Egyptian walls often show them to be red haired and sometimes blue-eyed as well. The pagan god known variously as "Seth",

"Typhon," or "Baal Tsefon" in Egyptian lore was associated with the Hyksos and Ancient Hebrews and he was said to have had red hair. Esau, twin brother of Jacob, had red hair (Genesis 25:25). King David is described in the Bible (1-Samuel 16:22) as an "admoni" sometimes translated as "ruddy" but more appropriately to be understood from the Hebrew as meaning someone with red-hair.

Red Hair Amongst Present-day Jews

Red hair is found amongst nearly all sections of the Jewish population. In Eastern Jewry it was especially high and is still often prominent in Hassidic and related groups in Israel and the Diaspora. The definition of red hair can be difficult since what in some communities would be considered "red" hair in others is described as "blonde" or "yellow."

Red Hair in Europe

Maybe 4% of the people in Britain have red-hair. 12% of the Scottish are red-haired. Redhair is believed to have been prevalent amongst the Picts whom tradition traces to the Agathyrsi or Western Khazars. Red-heads are also common in Ireland perhaps reaching their highest in the Northwest, ca. 15% in Donegal. Red-hair is found throughout Europe with

Scandinavia also having a not insignificant percentage of redheads amongst its peoples.

References to Chapter 5

1. Gow pp.66 ff.
2. Tardy p.101, n.42.

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Selected Red-heads from History

Esau
Brother of Jacob (Israel) was described as an "Admoni" (Genesis 25:25) which means red-haired.

David
King of Israel and prototype of the Future Messiah, author of the Psalms, also described as an "Admoni" (1-Samuel 16:12) i.e. red-head.

Alexander The Great
(356 - 323 BCE) Macedonian Conqueror of Greece and the Persian Empire and other places. Considered one of the most successful military commanders of all time.

Boudicca
(died 60 / 61 CE) Boudica was a queen of the Brythonic Celtic Iceni people of Norfolk in Eastern Britain. Lead a rebellion against the Romans.

Niall of the Nine Hostages
(ca. 300s-400s CE) the ancestor of the Ui Neill family that dominated Ireland from the 500s CE to the 900s and from whom most of the ancient kings were descended.

Mahomad

Rurik
(c. 862 CE) Viking founder of Rurik Dynasty in Russia.

William Rufus
i.e. William 2 (c. 1056- 1100), of England (son of William the Conqueror of Normandy) was a great king with a bad reputation. He was good to the Jews.

Frederick Barbarossa
Frederick-1 (1122 - 1190), King of Germany (1152) and then Holy Roman Emperor from 1155 until his death in 1190. Conquests in Italy, died on his way to Crusades in the Holy land. Considered a Messianic Figure in German Mythology.

Richard the Lionheart
(1157-1199) King of England, and crusader leader.

Genghis Khan
(c. 1162 - 1227), created the Mongol Empire.

Isabella I
(1451-1504) Queen of Castille married Ferdinand-2 of Aragon and thus united the Kingdom of Spain. Probably primarily responsible for Expulsion of the Jews in 1492. Helped sponsor discoveries of Christopher Colombus who also had reddish hair.

Spanish Inquisition Victims.
The Spanish Inquisition was established in 1478 by the monarchs Ferdinand and Isabella who herself had red hair. It is said to have interrogated red-haired people who were suspected of having Jewish blood or of being in league with the devil or both.

Christopher Columbus
(1451-1506) discovered America.

Henry-8
(1491-1547) broke with Rome and formed the Church of England.

Elizabeth-1
(1533 - 1603) Queen of England and Ireland. [The brother of Elizabeth, Edward-6, and her sister, Mary-1, were also monarchs of England and they too had red hair].

James 6 of Scotland and 1 of England
(1566 - 1625) united the crowns of England and Scotland. First Stuart monarch of Britain.

Galileo
(1564 - 1642) Improved telescopes, astronomical observations. Stephen Hawking says, "Galileo, perhaps more than any other single person, was responsible for the birth of modern science."

Oliver Cromwell
(1599-1658) Leader of the English Parliamentary forces against the

Stuart Kings, ruled as dictator (Lord Protector), known for his Puritan beliefs.

George Washington
(1732-1799) Founding Father of the United States, leader of its army, and its first President.

Napoleon Bonaparte
(1769 - 1821) Emperor of France, attempted conquest of all Europe, instituted widespread reform everywhere.

Thomas Jefferson
(1743 - 1826) an American Founding Father, the principal author of the Declaration of Independence (1776), and the third President of the United States (1801-1809).

Florence Nightingale
(1820 - 1910) Florence Nightingale was a celebrated English nurse. She was dubbed "The Lady with the Lamp" after her habit of making rounds at night. Reformed care for the sick in Britain.

Ulysses S. Grant
(1822-1885) U.S. president and General

Mark Twain
(1835 - 1910) Samuel Langhorne Clemens author of 'Adventures of Huckleberry Finn' (1885), and 'The Adventures of Tom Sawyer' (1876).

Vladimir Lenin
(1870-1924) Russian Reolutionary.

George Bernard Shaw
(1856 - 1950) George Bernard Shaw was an Anglo-Irish playwright, wrote more than 60 plays.

Winston Churchill
(1874 - 1965). Leader of the Free World, statesman, historian.

Dwight Eisenhower
(1890 - March 28, 1969) Supreme Commander of the Allied Forces in Europe in WW2; the 34th President of the United States from 1953 until 1961.

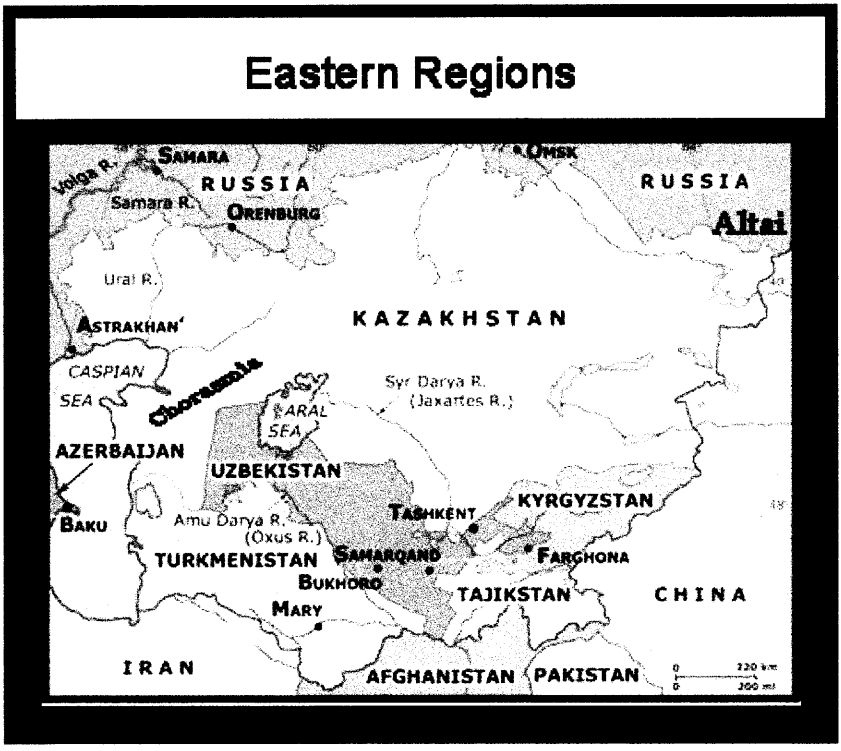
Chapter 6

The Khazars and Eastern Europe

The Khazars conquer Hungary, Poland, and Austria

In the late 800s CE a people referred to as the Magyars conquered the region now known as Hungary. They intermixed with the local population and also received many settlers from Saxony in Germany. The Magyars gave Hungary their language and culture but how much ancestry the present-day Hungarians actually have is debated. The "Magyars" who conquered Hungary according to Andre Neparaczki, an enthno-archaeologist originally were "*mostly a mixture of Hunnic, Slavic, and Germanic tribes having comparable proportion of European and Asian origin and this composite people evolved in the steppes of Eastern Europe between 400 and 1000 AD.*" The core element of the Magyars are believed to have been Huns ("Xiongnu") from the Altai area in West Siberia to the east of Kazakhstan and north of China. In the 300s and 400s CE, the proto-Magyars moved to the west of the Ural Mountains to the regions of the Bashkirs. In the early 700s, some of the proto-Magyars migrated to "Levedia" by the Don River. They were ruled over by the Khazars and neighbored the Alans. These proto-Magyars joined up with the Chabars. The Chabars were probably a non-Khazar people who had achieved some degree of equality in the Khazar

federation. They may have originated in Kwarizm (Chorasmia).



In 830 three Chabar tribes rebelled against their Khazar suzerains and together with the Magyars moved to the Ukraine. From there they ruled over Romania, the present-region of Hungary and some of the surrounding area. After that they moved into Hungary itself. They were an alliance of mixed peoples of both Turkic and Iranian culture. The reason for their rebellion is said to have been dissatisfaction with the Judaizing policies of the Khazar leadership. The Khazars pursued the Chabars and Magyars and subdued them in their new land of Hungary. The Chabars evidently came from Chorasmia

(Kwarezm). They appear to have been quasi-proselytes having accepted some Jewish practices but rejected mainstream Judaism as distinct from the Khazars themselves. In the 900s, the Hungarian Duke Taksony, son of a Khazar (or Chabar) princess and Magyar royalty, invited Khazar Jews to settle in Hungary. A Byzantine chronicle indicates that many Hungarian troops in the 1100s observed Jewish law though the reference may be to the limited Judaizing practices of the Chabars.

Satmar

An Hungarian savant (quoted by Avraham Polak) before World War 2 claimed that the Jewish population in the region of Satmar (i.e. "Satu Mare" now in Rumania near the border of Hungary and formerly considered part of Hungary) were descended from Khazars. From Satmar emerged a leading Hassidic sect known for its virulent rejection of Zionism and the State of Israel. Most present-day adherents of this group however are descended from different groups and are not from the original Sat Mar area. It should also be noted that amongst Ultra-Orthodox Jews the most extreme attacks on Zionism come from very small minority groups that may exist on the fringes of Satmar but are disowned and ostracized by mainstream Satmar itself. The leaders of these anti-Jewish Jewish extremists are usually of non-Satmar origin. The attitude of Satmar generally speaking is not to flaunt in the eyes of Gentiles their criticism of Zionism.

At all events, Jews had been found in the region of Hungary before the Magyars, Chabars, and associates arrived there. The new arrivals may also have included some practitioners of Judaism among them. By the early 1900s, Jews comprised ca. 5% of Hungary's total population and 23% of the inhabitants of Budapest. By 1941, over 17% of the Jews of Budapest had converted to Roman Catholicism. The Jews of Hungary were noted for often having either extreme assimilationist tendencies or being fanatically Ultra-Orthodox.

Jewish Assimilationists

Jewish Hungarian assimilationists in the 19th and 20th centuries made claims concerning the alleged non-Jewish origins of all Hungarian Jewry. This however appears to have been more wishful thinking in the spirit of the time than historical fact. Jewish intellectuals and freethinkers had a natural desire to be accepted by their non-Jewish surroundings. Claiming that they too had "Gentile" origins helped them to justify to themselves the adoption of prevailing customs or n on-Jewish values. Incidentally, Hungarian Cavalry were called "Hussars" and this term passed into European military terminology as synonymous with Cavalrymen in general. Dunlop reports an opinion that "Hussar" is a derivative of "Khazar." The Magyars of Hungary had dominated the country up until 955 CE.

Austria

The Khazars may also have controlled Austria for a period. The Austrian Chronicle records a time when Jewish Kings ruled over them. It gives these rulers names that according to Koestler sound as if they may have originated in the Altaic Mountains in Siberia. Koestler suggests that the "Jews" in question were the Khazars who (he says) had been in the Altai area. The Austrian Chronicle dates the period of Jewish rulership from after the time of the Sennacherib and the Assyrians (700s BCE) until ca. 200 BCE. This actually fits in with Western Celtic ("Iberi") dominance over the area but two

phases may have been conflated, i.e. Israelites may have ruled over Austria up unto ca. 200 BCE and then later the Khazars (identified as Jews) may also have exerted a dominant influence. Since the Khazars did gain suzerainty over Hungary an additional presence in neighboring Austria is not far-fetched. It is worth remembering that another Steppe people, the Avars (who in the past had neighbored the Khazars), after being defeated by the Franks had settled in the eastern part of lower Austria.

In Poland

A Polish legend says that the Khazars conquered Poland and were led by an "Abraham Pey." Another legend says that Poland was once ruled by a Jewish king called "Abraham Pierkovnik." The two figures, named Abraham Pey or Pierkovnok, are one and the same. A portion of the Agathyrsi (Khazars) were once in Poland and the said legends may be connected with them.

The Magyars of Hungary, Machir of Menasseh, and the Khazars

The Hungarian peoples in Hungary today number about 10 million. In Romania there live another ca. 1.5 million, with almost the same number of Hungarian-descended residents in the USA. In Slovakia there are about 500,000 Hungarians and in Serbia ca. 300,000. In addition somewhat under a million Hungarians are to be found scattered elsewhere over the globe. Hungarian

Mythology traces their ancestors back to Nimrod of Cush from ancient Sumeria in Mesopotamia. In the past an ancestral association with the Huns was also claimed. Hungary was founded by the Magyars who conquered the local peoples and intermixed with them.

The Magyars raided Italy, France, and Germany until beaten by the Bavarians in 955. In Hungary the local Slavic population was assimilated to Magyar culture. The Magyars at one stage may have accounted for up to 80% of the population but after the Ottoman Turkish conquest their proportion decreased to anywhere from 40% to under 30% and perhaps even less at present. Hungary over the centuries also received many immigrants from Saxony in Germany. it has been claimed that Numerically the input of German settlers may now comprise a majority of the populace.

The Magyars had also been called "Mageri" or "Maceri." They may have taken their name as was the custom from one of the Khazar groups that had ruled over them. Maceri indicates descent from Machir sons of Manasseh.

The best known Magyar folk tale is the Legend of the White Stag.. It describes how two sons of Nimrod, Hunor and Magor, were lured into a new land by a fleeing white stag. There they married the king's daughters. The descendants of Hunor and his men became known as the Huns, and the descendants of Magor and his men became known as Magyars.

A branch of the Khazars were identified as "White Ugrians" (Ugur) whereas the Magyars were referred to as "Black Ugrians" either because they were darker or

because they were subjects of the Khazars. The Magyars are called Turks in Byzantine Chronicles. The Russian Chronicle in one place refers to White Ugrians where from the historical context the intention must be to the Khazars. However, even though the Khazars were equated with the White Ugrians it is not certain that everywhere we find a reference to White Ugrians that the Khazars are intended.

The Szekely and Old Hebrew ("Phoenician") Script

The Szekely are an Hungarian-speaking group in Rumania. The Szekely number about a million and a half people. They speak Hungarian but dwell in Transylvania, Rumania, and account for about half the alien Hungarian population of that country. They have their own characteristics and claim descent from the Huns of Attila. The Szekely were the main group to use the Old Hungarian script ("Rovasiras") which was in use mainly up until ca. 1000 CE. This script has some similarities to the Runes of Scandinavia and like the Runes was a development of the Old Hebrew ("Phoenician") alphabet. The Szekely are thought to have received this script through the intermediary of the Khazars. If such is the case it would be a further indication that the Khazar connection to (or descent from) the Jews or to Israelite Tribes should be traced to an early time. In the Modern Age Unitarian as well as Jewish tendencies were entertained by the Hungarians and Szekely of the region.

The Judaizing Tendencies of Some Szekely

Transylvania was ruled over in the 1500s by the Szekely together with Nobility of Hungarian origin and "Saxon" Germans. The Rumanians were treated like a subject minority. Originally all the inhabitants had been Roman Catholics. With the Reformation the Saxon Germans became Lutherans. The Hungarian Nobility adopted Calvinism. The Szekely on the whole followed the Hungarian example but some few adopted Judaizing features such as adopting Jewish customs and in some cases actually converting to Judaism.

This [adoption of Lutheranism by Hungarian Nobility in Transylvannia] was followed by the appearance of the Unitarians, who denied the Holy Trinity. The latter even became the state religion for a short time, when Prince John Sigismund (son of John Szapolyai) converted to that faith.

Some of the Szekely began to practice Judaism. A portion officially converted. They had their own little village in north central Rumania. They intermarried with neighboring Jewish communities. These converts however were severely persecuted by the Gentiles around them and after that by the Nazis. In 1989 their village was destroyed due to the building of a dam and subsequent flooding. They were dispersed.

Question About Converts to Judaism who Wish to leave Judaism. If you can convert into Judaism, why can't you convert out of Judaism?

Answer:
Certain up-grades are irreversible. You cannot have it both ways. By becoming a Jew you accept everything that Judaism entails. Just as a Jew cannot stop bring a Jew neither can a convert stop being Jewish.

Deuteronomy [Devorim, Nitzavim] 29 (NASB):
10 You stand today, all of you, before the LORD your God: your chiefs, your tribes, your elders and your officers, even all the men of Israel, 11 your little ones, your wives, and the alien who is within your camps, from the one who chops your wood to the one who draws your water, 12 that you may enter into the covenant with the LORD your God, and into His oath which the LORD your God is making with you today, 13 in order that He may establish you today as His people and that He may be your God, just as He spoke to you and as He swore to your fathers, to Abraham, Isaac, and Jacob.
14 Now not with you alone am I making this covenant and this oath, 15 but both with those who stand here with us today in the presence of the LORD our God **and with those who are not with us here today**.

Talmud, Shabat, 146;a:
"**with those who are not with us here today**" (Deuteronomy 29:14) This includes the [future] converts. Even though they did not experience it their guiding star [i.e. soul] did.

The soul of the convert was present when the Hebrews received the Torah at Mount Sinai. Potentially the convert was always part of the Jewish People. By converting they brought their potentiality into fruition. Just as a child becoming an adult cannot go back to childhood neither can a convert revert to being a non-Jew.

Chapter 7

The Khazars in Scandinavia

Ancient Times and Climate Change

There were Israelites in Scandinavia from ancient times. We date the Bronze Age in Scandinavia from ca. 600 BCE to 400 BCE though conventional dating puts its beginnings back to ca. 1500 BCE. The earlier dating is incorrect. Bronze Age Scandinavia had a highly developed civilization whose artifacts, religion, and art-styles all derived from the Middle East including the area of Ancient Israel from the period beginning at around ca. 600 BCE.

During the Iron Age a climate change occurred. It became progressively colder and many of the inhabitants left. In about 200 CE a revival began and newcomers entered the area. Amongst these were the Danes who came from Scythia.

The Early Danes fought against Khazars

Danish tradition says that Dan Millati (Dan the Magnificent) created the Kingdom of Denmark. He was followed by Frodo (Frode, Frotho) who fought with the Acatziri or Khazars. After Frodo reigned Halfdan.

Archaeology:
Khazar Influence in Scandinavia

In Sweden ornamental plates, clasps and buckles have been found of Sassanide [i.e. Persian] and

Byzantine inspiration but manufactured in Khazaria or in territories under the influence of Khazaria.

The Anglo-Saxons, Birka, Hedeby, Sheaf, the Scythians and Targitaus

New archaeological findings have revealed the former presence of a colony of Khazars that existed in Birka (near Stockholm) in Central Sweden. The Baltic port of Hedeby just south of Denmark was also linked with Birka. Hedeby had been a center of the Angles before they moved to Britain. The Angles like the Goths

employed runic writing. The Runic alphabet has similarities to the so-called Turkish runes of Central Asia which in some of its variations is identical to it.

The mythical ancestor (or first king) of the Anglo-Saxons was Sheaf Saxnot who according to the genealogical charts was a descendant of "Shem" son of Noah. Sheaf had arrived in Hedeby (Haithabu) in a boat without oars sleeping on a sheaf of wheat. Sheaf had come from an unknown land. He taught the Anglo-Saxons agriculture and the arts of civilization. Sheaf was also known as Beowulf and the poem Beowulf concerns a descendant of his who had been named after him. The legend of Sheaf combines elements of Joseph and Moses. Joseph had dreamed of eleven sheafs of wheat representing his brothers bowing down to his sheaf.

Genesis (NASB) 37:
5 Then Joseph had a dream, and when he told it to his brothers, they hated him even more. 6 He said to them, Please listen to this dream which I have had; 7 for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf. 8 Then his brothers said to him, Are you actually going to reign over us? Or are you really going to rule over us? So they hated him even more for his dreams and for his words.

Joseph was sold into Egypt as a slave. He later became the second-in-command over the country. Joseph introduced reforms to Egypt and saved the land and the countries round about from famine. Moses was born to a Hebrew woman in Egypt. The Egyptians had decreed that all male Hebrew children be killed. The mother of

Moses hid him for three months and then he was placed in a box made out of bulrushes and placed in the Nile.

Exodus (NASB) 2:
3 But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch. Then she put the child into it and set it among the reeds by the bank of the Nile.

Moses was found by the daughter of Pharaoh who adopted him. Moses grew up and became the savior of the Hebrew people and in a sense the founder of the Israelite Nation. We see that the legend of Sheaf may be considered to combine elements from both Joseph and Moses. The Anglo-Saxons like the Khazars were descended from the Scythians. Herodotus (4.5) says that the Scythians traced themselves to Targitaus, the son of Jove and a daughter of the river Borysthenes.

The name Targitaus may be understood to connote "Tyr of the Geats." The name "Geat" can connote a people of that name or apply to the Goths in general. "Tyr" was another name in Scandinavia for "Odin" the legendary leader of the Aseir who came to Scandinavia at a late date. The Aseir arrived from Asgard which was on the Don River close to Tanais. In other words the Aseir came from the Land of the Khazars. The name "Tyr" parallels the Hebrew "Tsur" meaning Rock. The Geats were amongst the early peoples of Scandinavia. Beowulf was a Geat and the Geats are listed by Bede amongst the Anglo-Saxon forces that invaded England.

Herodotus (4.7, ca. 450 BCE) informs us that the Scythians traced the birth of their ancestor to about a thousand years before the time of Darius king of Persia

(549-486 BCE). This approximates the time of Moses. Herodotus remarked that the Scythians did not eat swine and abhorred the use of images in their worship. When in the Assyrian sphere the Scythians had progressed from subjects to allies and then rulers of and finally adversaries against the Assyrians. They had participated in the Destruction of Nineveh and other Assyrian cities. All this had been prophesied in the Book of Micah chapter five as what the exiled Israelites were destined to do.

Picts and Agathyrsi in Scandinavia

Versions of Geofrey of Monmouth and other early historians noted the presence of Picts in Scandinavia. They may have been referring to the Khazars who were also known as Agathyrsi and ancestors to part of the Picts. A Swedish scholar, Mats Philip, believes that Khazars intermarried with the Swedish aristocracy in Sweden.

Birka

Birka of central Sweden was founded in the 700s CE. It was a major emporium where goods from the east were traded for western ones. Birka was linked to Haithabu-Hedeby. Goods from Khazaria have been found at Birka including ceramics and works in bronze. A group of houses has also been excavated in Birka. Mat Philips has opined that they comprised a Khazar neighborhood. Birka also traded in silk which arrived via the Silk Route of Central Asia which at that time was

under Khazar control. Scandinavia was considered part of Scythia and Scythia itself at times in Scandinavian Literature was described as "Greater Sweden" to distinguish it from Sweden itself.

Khazar Coinage

The coinage of Scandinavia was either that obtained from the Arabs or more usually imitations of Arab coins produced in Khazaria. These imitations included Arab script with verses from the Koran. In at least one instance however the customary verse in praise of Mohammed has had the name of Muhammed replaced by that of Moses. Gert Rispling in 2002, discovered amongst a Viking treasure in Gotland, Sweden, a coin dating from the 800s CE reading "Moses is the messenger of God".

M. Philips reports that on other coins found in Scandinavia, and made in Khazaria as imitations of Arabic models one occasionally finds Hebraic characters.

The common people at Birka practiced cremation. Even so a hundred chamber-burials "with a strong eastern Turkic touch" have also been found as have burials in coffins in "a continental Christian-Jewish style" that nevertheless shows Scandinavian features.

The chamber-burials include about twenty horse-offerings which Philips attributes to an "ancient Scythian-Altaic custom" that was well known in Scandinavia and also amongst the Angles and Saxons in England. The chamber-burials also include clothing, appurtenances, weapons, horse-appurtenances, etc., that

all related to the Khazar region. In Khazaria itself amber beads from the Baltic region have also been found.

Runic Script: Scandinavian Futhark from the Khazars

The Runic Scripts of Scandinavia were originally associated with the Goths or with their confederates such as the Herules. The earliest script in Scandinavia was that known as Futhark. This was the Script used by the Angles who gave their name to England. Futhark has been traced to Etruscan, Greek, or even Latin prototypes. A simple comparison with Old Hebrew ("Phoenician") writing however indicates that it derives from Old Hebrew writing.

[*Old Hebrew was the script originally used by the Israelites when they came out of Egypt. It is also known as "Canaanite" and "Phoenician" and numerous examples have been found in archaeological excavations. Modern Hebrew script is derived from an Aramaic model. Ezra introduced it when the Jews returned from Babylonian Exile.*]

Turkish groups in Central Asia also employed a type of runic writing similar in form to that of Scandinavia. The foremost Khazar scholar, Omeljan Pritsak, suggested that Scandinavian Futhark is a re-working of an older type based on a Khazar version of Turkic runes. The Goths and Angles used Futhark runes. The Supreme God of the Goths recalled on runic inscriptions is translated as Jupiter but the name is written IOWI -which to a Hebrew speaker would look

more like a verbal variation of the Tetragammaton or four-lettered ineffable name of the God of Israel. The Goths considered themselves "The People of God" analogous to the Israelites.

[*It is interesting to note that the Szekely people (identified as Hungarians living in Romania and possibly descended from the Huns) also had a runic-type alphabet in which more than 50% of the letters were "Phoenician". Their acquisition of this script has been attributed to contact with the Khazars.*]

Dr. Thor Heyerdahl and the Azerbaijan Connection

The Norwegian explorer and researcher, Dr. Thor Heyerdahl (of "Kon Tiki" fame), believed that from Azerbaijan came some of the early settlers of Scandinavia. Evidence he referred to in support of this claim included very ancient rock petroglyphs of ships in Azerbaijan that were "*identical to those of the ancestors of the Vikings along the fjords of Norway millennia later.*" He considered the migration to Scandinavia to have taken place in the 60s CE.

Asgard-Chasgar-Khazar

David Faux is one researcher who believes that on successive occasions new waves of migration from central Asia penetrated Scandinavia. His sources include DNA studies, archaeology, and the traditions of Scandinavia itself.

One of the sources Faux quotes from is Snorri Sturluson (1178-1241) of Iceland:

Basically Snorri said that the ancestors of the Norse kings resided east of the river Don, and were led by Odin, who had vast holdings south of the Ural Mountains. He and his people were known as Ases, or Asir, ...he left two brothers in charge of his main power base along a ridge of the Caucasus Mountains (Asgaard - likely Chasgar) and with his people headed north. Most, however were men as apparently they took "women of the land" in Scandanavia as wives.

Odin had possessions south of the Ural Mountains, along the banks of the Don River, and by Chasgar. This region was the central core of the Khazar Kingdom and the area in which they first appeared in historical records north of the Caucasus. Chasgar is another name for Asgard. It may be a corrupted form of "Chazar" i.e. Khazaria. Eldad HaDani located the Tribe of Dan by the Sambation River which was identified with either the Don River or the nearby Dneiper (Danaper). Constantine Porphyrogenitus (905-959 CE) said that the city of Kiev (founded by kinfolk of the Khazars) was also known as "Sambatas." This name connotes "Shabat" and in Rabbinical tradition is associated with the Sambation River and the Lost Ten Tribes. [The Don River was also known as the "Sambation" besides which a part of the Lost Ten Tribes were reported to have settled.] Around the time of Odin a group that comprised ancestors of many of the present-day Danes (descendants of Dan) migrated from Scythia to southern Sweden and from there to what is now known as Denmark. The Vikings

who invaded the west came from the coastal areas. They may have been pushed out by new groups coming in from the south and east. Scandinavian legend spoke of their ancestors, the Vanes and Aseir, having arrived from the Don River area. Their center had been known as "Asgard." The DNA researcher, David Faux, identified Asgard with Chasgar. This was a Khazar settlement.

During "The Roman Iron Age" (10 CE to 300s CE) the Norse were in the south and center of Norway. The Danes were in southern Sweden and the rest of what is today Denmark with the exception of the Jutland Peninsula. Jutland was settled by Jutes and Angles with Saxons more to the south in Northern Germany. When after the 450s CE the Angles, Jutes, and Saxons together with others invaded Britain Jutland was practically evacuated. The Danes then entered it.

The invasions of England by the Angles, Jutes, and Saxons was probably at least partly due to pressure from the Huns who had invaded from the East. Attila the Hun (400s CE) was described as ruling over "even the islands of the Ocean." Scandinavian and other scholars assume that by "the islands of the Ocean" the intention is to islands of the Baltic Sea. The Huns also ruled over Gothic tribes living in the north along the Vistula River basin and reaching into Scandinavia. Archaeological finds (e.g. peculiar breed-of- horses, horse-saddles, jewelry, weapons, and even some skeletons) indicate a Hun presence in Scandinavia. The Khazars at this time were federated with the Huns and considered by outsiders to be a branch of them.

Among the Scythian peoples who entered Scandinavia were the Neuri who settled in Norway. Dalin, "Svea Rikes Historia (1747-1762) says that Norway was named after the Neuri. According to Dalin Scandinavia was populated by the Scythian peoples Vodini (Budini), Geloni, and Neuri. The Neuri were "*a mixture of Scythians, Greeks, and Hebrews*". Amongst the Neuri "*were to be found remnants from the Ten Tribes of Israel whom Salmanassar, the king of Assyria, took captive from Canaan.*"

Immigrations into Scandinavia

During "The Roman Age" (10 CE to 300s CE) the Norse had been in the south and middle of Norway. The Danes were in southern Sweden and the rest of what is today Denmark with the exception of the Jutland Peninsula. Jutland was settled by Jutes and Angles with Saxons to the south in Germany. When after the 450s CE the Angles, Jutes, and Saxons together with others invaded Britain Jutland was practically evacuated and the Danes entered it. After 400 CE there was a movement of what later became known as Germanic Peoples from Eastern Europe to the West. Our studies indicate that significant portions of these entities came from further east, from Scythia. There were peoples who entered Scandinavia from the south and east and then moved outwards joining the Barbarians hosts that attacked Western Europe.

Scandinavia in the 500s and 600s CE received an influx of settlers from the east.

According to the archaeological chronologies of Scandinavia a general and significant change took place nearly all over Scandinavia in the 6th century. In the first phase around 500-530 AD new customs regarding religious sacrifice and burial and a more international and uniform kind of warfare and kingship appeared.
The Heruls by Troels Brandt

In Norway during this period there was a rapid clearance of forests and the establishment of new settlements. Examination of graveyards revealed that the average height of the newcomers was taller than that of the previous inhabitants.[1] In Scythia, Naphtalites and Danites from DAN had been recorded together by Ortellius and local Jewish traditions. At about the same time as the influx to Norway, Denmark likewise received a large-scale immigration of people who (like the previous inhabitants) had always regarded themselves as DANES, descendants of "DAN the Great" as described by Saxo Grammaticus. The wealth in quantity and quality of iron products in Scandinavia during this era of New Settlement is outstanding, especially when compared to that known from the contemporary Franks and others in the south[2]. The Naphtalites had departed from Serica in east Scythia which area was a rich source for mineral resources, iron[3], and gold. Metal working in the eastern Scythian region had been associated with the Sacae conquering peoples of Scythia, such as the Naphtalites and Khazars, prior to their moving westward. In East Scythia and Serica, the working of metal has been ascribed to clans derived from, or attached somehow to, the Saka[3] and

Goths. The metallurgical activity of Serica and east Siberia seems to have ended fairly rapidly and may be directly traceable to the exodus of the Naphtalites. This metallurgical activity is taken up again almost without interruption in Scandinavia. Legends of Odin and Thor speak of the existence of kin and possessions in the east, in the lands of the "Turks," who have been identified as the Iyrcae neighbors of the Thyssagetae ("Little Goths") from Naphtali. A remnant of this group became part of the Khazar federation. The age in Scandinavia was one of new found wealth and gold that previously had been almost absent.

Scandinavian legend recorded their ancestors the Aseir as having been expelled from "Yda" in east Scythia. "Yda" or "Yeda" was one of the names that had been applied to the Naphtalites as well as being the name of an area east of the Caspian in which they had settled. The art style of Scandinavia henceforth was to be of "Sarmatian" type. At the same time this style disappeared from the Sarmatian areas. The "Sarmatian" style had owed its origin and inherent dynamic development to the Sakae and "Little Goths" (Yeuchi-Goti called "Tokharians" by Rostovtzieff) of whom the Naphtalites had been part. The migration of this style logically accompanied the movement of its originators.

Gold hoards dating from the period in question of large size and in great quantity have been found throughout Scandinavia. This is consistent with the Hun policy of collecting tribute from subject peoples. It also indicates connections with Siberia and Scythia where gold was available. In addition it shows that a ruling element amongst the powers that then existed must have

been in the area. Rulers and agents of Rulers receive gold from subjects. Wherever the gold ends up, where it is hoarded, indicates where the rulers were. Gold was especially typical of the Huns who based their Empire upon it. Other rulers might accept tribute in different forms but for the Huns gold was all-important. "Gold constituted the supreme institutional medium for Attila's policy[5]." All this is paralleled by marked changes in religious practices, style of clothing, hair styles, the use of cavalry, equestrian accoutrements, funeral finds. Everywhere the changes were towards what had previously been those of the Hun and Khazar areas.

The sheer magnitude of the changes argue for a movement of people as opposed to a cultural diffusion the change was simply too rapid and without any evidence of a transition it was apparently a replacement. # Faux.

The new immigrants had previously been part of a group of related peoples. Those of them who remained behind in the South Russian region became the Khazars who later became Jewish and that is as they are known to history.

References to Chapter 7:

1. Derby p.26.
2. ibid.
3. Altheim, GDH, vol1, ch.2. De Rougemeont.
4. De Rougemeont.
5. Hedeager.

Chapter 8

The Picts of Scotland and Khazaria

The Agathyrsi were Khazars. A portion of the Agathyrsi moved to Scotland and merged with the Picts who were of diverse origins. Tradition said that the Agathyrsi had moved from Scythia to Scandinavia and from there to Ireland and then to Scotland. The Anglo-Saxon Chronicle recalls the Picts coming from Scythia. Similar customs were common to the Agathyrsi and Picts. The Agathyrsi were recalled alongside Gothic groups in German record. Scottish physical types included those consistent with a sojourn in Scythia. Archaeological evidence links Picts to the Khazar region of Scythia. Scots and Picts were recorded as descended from the Isaac father of Israel. The Picts were linked with the Saxons. Pict Brochs in Scotland may be traced to "watch-towers" in the Land of Israel. Aed of the Picts can be identified with "Ad" of Jewish- Arab Mythology who represented the Lost Ten Tribes of Israel who went to the Isles in the West.

The Pictish People, the Agathyrsi, and the Lost Tribes of Israel

Roman records and Old Historical works say that from Scythia a group of Agathyrsi migrated to Scotland and became known as the Picts. The Agathyrsi are identified with the Khazars. If you look for the Picts in an Encyclopedia or other work of reference you will probably find that they are considered the aboriginal, or at least more ancient, inhabitants who were in Scotland before the "Gaels" arrived. A closer reading however will reveal that the groups classified as Picts were of diverse origins. They most likely were "an amalgalm of tribes, headed by a warrior aristocracy which was by nature mobile. Their culture was the culture of the warrior." (Michael Lynch).

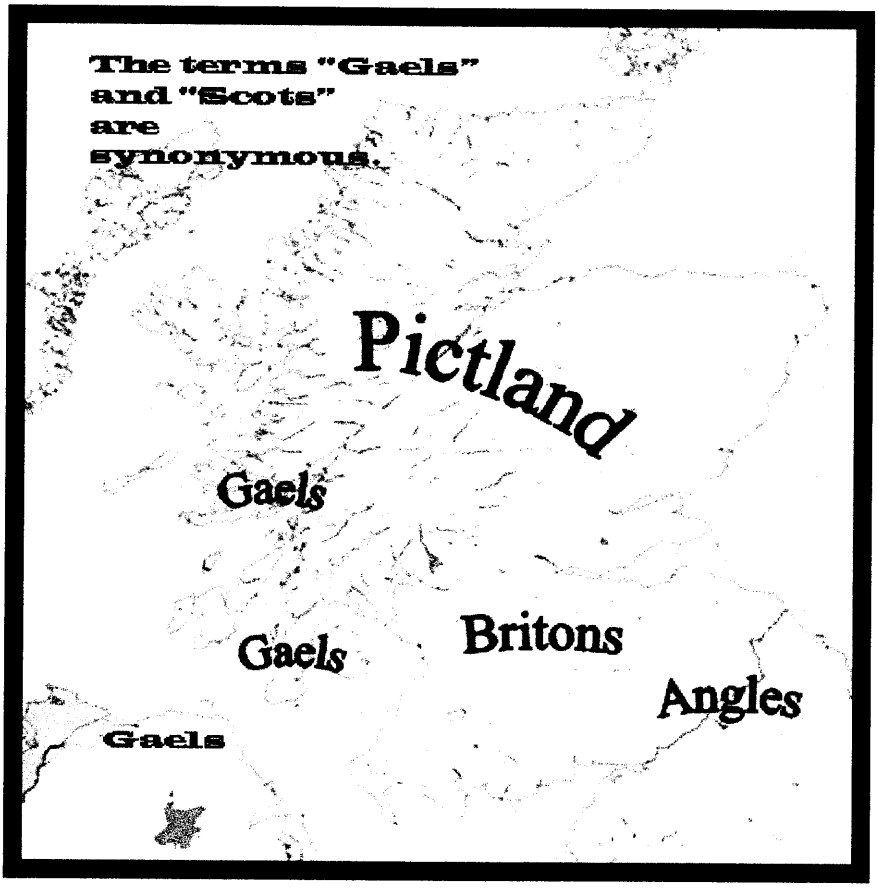
Agathyrsians formed a nucleus are described by Arab authors as consisting of three types: 1. A dark haired, dark-complexioned one "*like Hindus*"; 2. A dark haired, and light pale-skinned one, and 3. A red haired, blue-eyed, large limbed, wild countenanced, heavy moving one. D.A. Mackenzie reported typical high cheekbones and super-imposed "Armenoid" features amongst both High- and Lowlanders in Scotland, something which may somehow be connected with the Caucasus region. Classical German sources linked the Agathyrsi with the Guths (Goths) and with early Germanic Tribes[4]. Another consideration is that those of the Picts who came from Scythia and were descended from the Agathyrsi are often confused (in Encyclopediac articles, etc.) with indigenous peoples in Scotland with whom they may have amalgamated and to whom the name "Pict" may have been also applied at some stage or other.

The Picts are archaeologically distinguished by their way of drawing animals and by certain symbols they employed. The Picts artistic style confirms their eastern origins and concerning this style it has been remarked that:

"*The animals which include fish, birds, bulls, boars, and deer are executed with vigour and economy in a style common to the northern barbarians from Scotland to the borders of China*"[5].

In other words, the Picts used the Scythian art style. This style continued to be employed by the "barbarians" (such as Angles, Saxons, and Franks) who emerged

from Scythia as well as by the Picts who had migrated from the same regions. The fundamental elements of this style and its means of execution may be traced back to the area of ancient Israel.



According to D.A. MacKenzie the Picts were never very numerous and formed a military elite that ultimately came to dominate all of Scotland. The name "PICTI" is first found in Eumenius ca.296 CE but Sidonius Apollinaris assigned them an earlier time around that of Julius Caesar. The Picts (says Whatmore)

included the Caledones of northern Scotland and their capital was Camelon.

They also had settlements in northern Hibernia (Ireland). Some early Scottish and Irish accounts say

that the Picts came from Scythia, went to Ireland, married women of the Milesian Hiberi, and from Ireland came to Scotland. This is is recalled in the Anglo-Saxon Chronicle [E1]. In Ireland, "*we find that the term Cruithne was also used by the Irish to describe a group of aboriginal people found in Ireland prior to the arrival of the Sons of Mile. In other words before the coming of the Gael. These Cruithne occupied a large part of Ulster, so much so that they were at one time the predominant power there. They also held territory in Munster, Meath and Leinster. It is also in Munster that the ogham inscription stones, similar to the Pictish ogham inscriptions of Scotland are to be found*"[6].

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The Picts claimed descent in common with the Scots from the Albani and/or "People of Scythia" ("Gentes Scitiae"), and this is consistent with descent from the Agathyrsi.

Pict Descent from Israel

William Skene, "Chronicle of Picts and Scots," p. 57, quotes from a Medieval source that associates Alban with Isaac father of Israel.

"O, all ye learned of Alban,
Ye well-skilled host of yellow hair,
What was the first invasion? Is it known to you?
Which took the land of Alban?
Albanus possessed it; numerous his hosts.
He was the illustrious son of Isacon.

He and Briutus were brothers without deceit.
From him Alban of ships has its name..."

The British History of Geoffrey of Monmouth has said that Brittus and Albanus were brothers, and sons of Hessitio [i.e. Isacon], and that from them proceeded the nations of the Britti and the Albani. The "Pictish Chronicle" adds, after quoting a passage from Isidorus giving the etymology of the name Albani, that both Scots and Picts belonged to the race of which Albanus was the eponymus.

Bede also said that the Picts came from Scythia. An early Latin version of Virgil placed "Pictes Gelones" in northern Scythia and the Gelones together with the Royal Scythians had been considered (says Herodotus) brother nations to the Agathyrsi. The Picts used a type of horse harness known from the Don River region in southern Scythia[7]. In the Pict area of Scotland there was a river named the Don and another called the Gadie. These names (i.e. "Don" and "Gadie") are traceable to Scythia and to the Goths and to the Israelite Tribes of Dan and Gad. The Pict symbols included a mirror and comb, and the sun appearing overhead of a sailing ship[8]. Similar symbols have been reported from Scandinavia and are known from studies of ancient Egypt. The Picts also used an elephant symbol and a serpent-like figure. Examples of Pictish art are found on more than a hundred monuments scattered all over the north of Scotland though especially concentrated in the Classical Pict area of the northeast. It is accepted opinion

that Pictish art reveals similarities to that of ancient Assyria and Persia[9]!

Both most of what is now known as Assyrian art as well as much of that of Persian was actually directly produced by Israelite and Phoenician craftsmen and is a development of the "Syrian" area. This was the same style later to be found on Pict monuments and was independently paralleled in Ireland.

"*Although most of the `Oriental themes' are found also in Ireland, the art of Pictavia is never Irish art.* [10]"

This signifies that the Celtic Irish independently developed their own style from the same original sources and therefore the implications (derived from Art concerning the Pict origins) are also applicable to them.

Concerning the Picts, Moubrey remarks,

"*This blending of native and foreign styles on the same monument shows that we are not dealing here with pure imitation of foreign models*"[11].

According to Chadwick,

"...*The affinities with Sassanian* [i.e. Persian] *and Assyrian art are evident in the Assyrian type of lion and lion hunt, the monkeys and gryphon, and the generous use of vegetation* [12]..."

Concerning the Pict artistic use of vegetation, it is further said that there may be found, "*examples of it on Assyrian and Persian bas reliefs*"[13].

The Picts spoke at least two languages. One of their tongues was a type of Brythonic Celtic (related to Welsh) which showed influence from Gaul. The Picts also used another tongue whose origins are unknown and traces of which are few but it is considered by some not to have been "Indo-European." Renfrew traced the Picts to Thrace or Illyria. The Basques of Spain speak a similar language to those known from the Caucasus. Based on a few known words there are those who have associated the Pict tongue with the Basque one. A portion of the Agathyrsi had been in Thrace near Byzantium and some aspects of the Scottish Pict decorative art are highly similar to those known from Byzantium in the east[14].

Byzantium adjoined Thrace. The Agathyrsi in this region of Transylvannia (in Thrace) were renowned as metal forgers and for the excellence of their steel swords[15].

In Scotland the Picts and Scotts forced the Romans to build two long constantly patrolled walls stretching from sea to sea and also to keep 10 per cent of all the Empire's soldiers permanently in preparation in Britain largely against possible Pictish incursions. This indicates that the Picts could be formidable opponents. The Picts were allies of the Angles and Saxons in the invasion of Britain. The Picts may have even been considered a kindred race to the Saxons. Ammianus Marcellinus referring to the Picts of Scotland spoke of the "Saxon Picts" ("Pictos Saxonasque") and (in the opinion of John Jamieson) he, "*seems to have viewed these as only different names given to contiguous and kindred nations*"[16]. Ammianus

may have considered the Picts and Saxons to have been one people.

Lukman quoted from an edition of Geoffrey of Monmouth in which Picts were found together with Ambrones in Scandinavia. The Ambrones in the distant past had accompanied the Cimbrians (who settled in Scandinavia) in their march on and attempted attacking of Rome.

Donald A. MacKenzie (1935) made an interesting study of the Picts. He said that they were (or included) an elite of pirates who took their wives from Ireland (according to Bede) and had a kind of matriarchal society similar to that which had prevailed in ancient Egypt. Mackenzie calls the Picts "*a seafaring and agricultural people*" whose distribution in Scotland coincides with that of "Brochs" which are "*circular stone built strongholds.*" Others would probably be reserved concerning the equation of Broch-builders with the Picts though they are found in the same area. Buildings similar to the "Brochs" are also found in SARDINIA, and are known there as "nuraghi." Not only "nuraghi" structures but very many "broch" type watch-tower constructs also exist in the Land of Israel!

At all events, there definitely was an element amongst the Picts that came from Scythia, that had been influenced by Byzantium, and that show traces of Ancient Assyrian influence. This fits the Agathyrsi. In fact our impression is that the Agathyrsi-Khazars, Alans, and others from Scythia did reach Scotland as well as other parts of the British Isles.

Historical Outline

Historically Scotland was populated from the earliest of times. The inhabitants managed to remain free of Roman domination. Different tribes appeared amongst whom the Caledonians and Maeatae eventually became dominant. These came be known as the Picts though originally the term "Pict" may have been applied to another people who merged with them and to a degree ruled over them. After that the Scottii (also known as Gaeli and/or Milesians) arrived from Northern Ireland and settled in the west of Scotland in the region of Dal Riada.

The Terms Alba and Albion

The terms "Alba," or "Alban," refer to Scotland and in some cases specifically to the Pictish portion of Scotland. Irish Legend tells of the prophetess Fedelm who came "from Alba [meaning the land of the Picts], after learning prophetic skill." In the Khazar Casucasus region the term "Albania" had been applied to an area of Azerbaijan in honor of a group of Alans who had once dwelt there. So too, we find the name Alan in Scotland. Ptolemy (around 127 CE) refers to Scotland as Alouion and mentions the settlement of Alauna in the Caledonian land. Pliny however applies the name Albion to the whole of Britain.

"The Irish Book of Invasions" (Lebor Gabalarenn -The Book of the Taking of Ireland ca. 1000 CE) states that the Picts were descended from a Scythian named Gelon son of Hercules and that they were called Agathyrsi.

Herodotus relates the notion that the Agathyrsians, Scythians, and Gelonians were brothers sons of Hercules and a serpent woman.

The Picts and Huns in Scandinavia and Ireland

Geofrey of Monmouth says elsewhere (6,10) that Picts and Huns had been in Ireland. They had returned from Ireland where they had been driven shortly beforehand. Together with Scots, Norwegians, and Danes the Huns ravaged Britain. Albany (Scotland) was conquered by Humber, king of the Huns, who forced the local people to flee into Locrine as England was then called (2,22). We know that the Agathyrsoi had been together with the Huns under Attila in Europe. Perhaps they are the "Huns" referred to?

The Picts and Agathyrsi

An early Latin version of Virgil placed "Pictes Gelones" in northern Scythia and the Gelones together with the Royal Scythians had been considered (says Herodotus) as brother nations to the Agathyrsi. Servius (on Aenid 4.v.146) relates that the Agathyrsi had sent across the sea a contingent to Scotland, where it became identified with the Picts, who were formidable warriors and seriously perturbed all who stood against them. The Picts were first reported of in Scotland by Eumenius in ca. 296 CE.

Tattood Bodies

Both the Picts and the Agathyrsi were known for tattooing their bodies.
A Wikipedia article on the Agathyrsi remarks:

"They tattooed their bodies, degrees of rank being indicated by the manner in which this was done, and colored their hair dark blue. Like the Gallic Druids, they recited their laws in a kind of sing-song to prevent their being forgotten, a practice still in existence in the days of Aristotle."

Manasseh, Agathyrsi, and Goths

The German King List.
The *Bavarian Chronicle* [17] lists thirty-nine mythical early kings of Germany. The names in this list often represent ethnic groups that had been in the area.
Entry No.2 is Mannus i.e. Manasseh who was considered an early ancestral figure.

The seventh entry gives us,

#7. Gampar – his daughter gave birth to Tuscus, Schyth, Argatyrsas, Peucinger, and Guths.#

"Tuscus" is an ethnic name common in old histories and legends. Tuscus often stands for the Teutons who were actually a Scandinavian race that merged with the Angles even though the term "Teuton" nowadays has become a nickname for German. Schyth represents the Scythians, Argatyrsas the Agathyrsi, Peucinger was an ethnic group connected to the Goths, and Guths represents the Goths themselves.

The Agatyrsas in place no.7 are the Agathyrsoi. Concerning the above King List we should remember that such genealogical records encompass historical information and that names listed as belonging to the same family often reflect genuine ethnic or political connections in the past. We should also note that the Germans of early days were not exactly the same as those of later times. Even at a late stage the people who left Germany for North America and elsewhere in the late 1700s and 1800s were of different origins from those who stayed behind.

In no. 7 we have Schyth representing the Scythians; and also Argatyrsas who represents the Agathyrsi. Peucinger and Guths are both known Gothic peoples. Further down "German Huns" [no.11] indicate that some Huns eventually settled in the south of Germany.

Agathyrsi and Manasseh

The Agathyrsi derived from the Clan of "Jeezer" son of Gilead son of Manasseh (Numbers 26:30). The name transliterated as "Jeezer" in Hebrew was pronounceable as "Ay-(g)a-zar" and the Agathyrsi were also known as "Acatzari," "Khazari," and "Gazari." Those of the Agathyrsi (Acatzari) who remained in Scythia eventually formed the nucleus of the Khazar nation and tradition (related by Eldad HaDani in ca.850 CE, by the Cochin Scroll, and other sources) that the Khazars came from the Tribes of Simeon and Manasseh. We have found other elements from the Tribe of Manasseh in Scotland and Ireland. The Caledonii for instance related to the clan of Gilead of whom the "Ay-

(g)a-zari" were a sub-section. A people known as the Gadeni, listed by Ptolemy, were in the Caledonian area of Scotland. They may have been descended from Gideon the Judge who saved the Hebrews from Midianite oppressors. The clan of Jeezer ("Ay-gaz-ar") were also known as the Abiezri (Joshua 17:2). Gideon (Judges 6:34) was from the clan of Abiezer i.e. of Ay-(g)a-zari. Gideon had started a clan of his own (Judges 8:30). [*There was also a clan in the Tribe of Benjamin known as the Gideoni, Numbers 7:60*]. The Caledoni were part of the Picts. They were related to the Votadini of Northern Wales who were also known as Golodin and as Gododin.

Romans and Picts

The Romans conquered much of Britain quite easily since the different tribes were divided amongst themselves. In Scotland the people united under the Caledonians. Hadrian (117-138 CE) erected a wall across Scotland to keep the Caledonian Picts out. Antoninus Pius (138-161 CE) set up another wall further to the north and an attempt was made to conquer all of Scotland by Severus (192-211 CE). The Romans were unsuccessful and withdrew to the border set by Hadrian.

AED of the Picts and the Lost Ten Tribes

In the time of Caustantín (also known as Constantine-2) mac Aeda (900–943 CE), the kingdom of the Picts became known as the "Kingdom of Alba." This is taken to mark the end of the Picts as a separate self-conscious entity in Scotland leading to their ultimate

merging with the Gaels, Viking settlers from Scandinavia, Normans and Anglo-Saxons from England, and other peoples into the one Scottish nation.

"Aeda" or "Aed" is a common name in British Mythology. The Isle of Britain is referred to as "Ynis Prydain", is said to literally mean "Isle of the Picts". Prydain represents the Picts. He was the son of Aed the Great. The Welsh Triads say that Britain was once named "Eiddyn" or "Aeddon" apparently in honor of Aed. This name "Aed" links us to "Ad" in Arabic or Jewish-Arabic tradition. Ad was the brother of "Hud" (i.e. Yehudah") who went to the Isles of the Blessed in the West. He represents the Lost Ten Tribes of Israel [E2].

There were ethnic and cultural connections alongside traditions that traced the Picts back to Scandinavia and from there to the region of the Khazars by the Don River. They show signs of having been influenced by the Assyrians and being traceable back to the lost Ten Tribes of Israel. The same applies to the Khazars. Both Khazars and Picts appear to have once been part of the Agathyrsi and of the Scythian Peoples who were originally of Hebrew origin.

Additional Indications of Israelite Descent

The Ancient Inhabitants of Ireland and Scotland had traditions that they once kept the Mosaic Law. In Scotland especially we have evidence that a good section of the population up until relatively recent times abided by the prohibitions against swine and other forbidden foods [E3].

End Notes to Chapter 8.

E1. Extract from the Anglo-Saxon Chronicle.

Year 1.

The island Britain (1) is 800 miles long, and 200 miles broad.

And there are in the island five nations; English, Welsh (or British) (2), Scottish, Pictish, and Latin. The first inhabitants were the Britons, who came from Armenia (3), and first peopled Britain southward. Then happened it, that the Picts came south from Scythia, with long ships, not many; and, landing first in the northern part of Ireland, they told the Scots that they must dwell there. But they would not give them leave; for the Scots told them that they could not all dwell there together; "But," said the Scots, "we can nevertheless give you advice. We know another island here to the east. There you may dwell, if you will; and whosoever withstandeth you, we will assist you, that you may gain it." Then went the Picts and entered this land northward. Southward the Britons possessed it, as we before said. And the Picts obtained wives of the Scots, on condition that they chose their kings always on the female side (4); which they have continued to do, so long since. And it happened, in the run of years, that some party of Scots went from Ireland into Britain, and acquired some portion of this land.

Their leader was called Reoda (5), from whom they are named Dalreodi (or Dalreathians).

E2. Aed as Representative of Israel.

For more details see:

"Ancestry. The Hebrew Identity of Celtic Races," by Yair Davidiy, Israel, 2015.

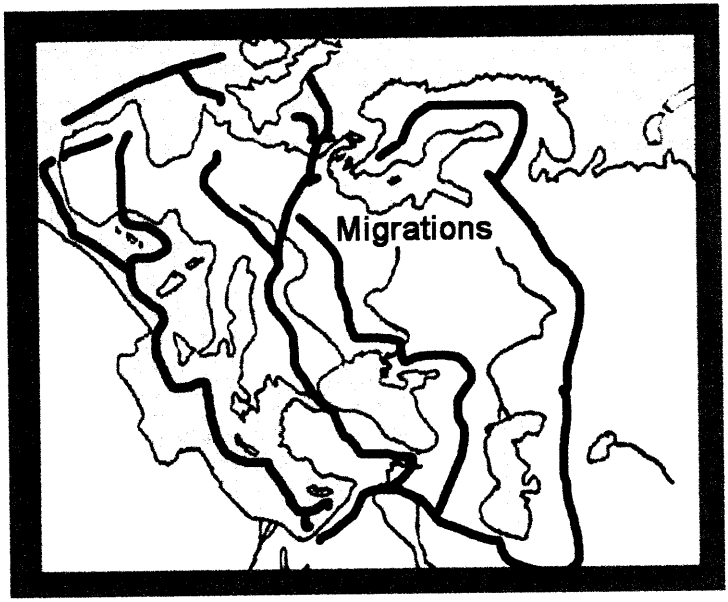
"Ephraim. The Gentile Children of Israel," by Yair Davidiy, Israel, 2016.

E3. Keeping the Mosaic Law in Ancient Ireland and Scotland.
Ibid.

References to Chapter 8.

1. Baschmakoff quotes from early Russian sources.
2. Craig White, 1992, ch.3 n.51 quotes from J. Pilkey 1981.
3. Ripley p.106, p.328.
4. Craig White pp.42, 55, based on C.B. Avery 1972, and H.L. Hoeh 1969.
5. Alcock p.276.
6. Helen McSkimming, 1994, Dalriada Celtic Heritage Society
7. Simpson p.27.
8. Simpson p. 96
9. Chadwick p. 139, Mowbray 431 ff.
10. Chadwick p. 139
11. Mowbray p.436
12. Mowbray p. 432,Chadwick p. 139.
13. Mowbray p. 432
14. Mackenzie 40, Mowbrey p. 438
15. De Rougement p. 176
16. Jamieson (1808) p. 6.
17. Craig White pp.42, 55, based on C.B. Avery 1972, and H.L. Hoeh 1969.

Migratory Movements of the Ten Lost Tribes of Israel



1. Movement by Sea.

Most of the Israelites were exiled to the north. A portion however were transported overseas in Phoenician and Philistine ships working for the Assyrians (Amos 1:6-10). Hebrews transported by ship were taken to Spain, Gaul, Britain, Ireland, and Scandinavia. Those taken to Spain later moved northward into Gaul or crossed over to Britain and Ireland.

2. Movement by Land Northward.

Ca.740-720 (680) BCE: The Assyrians moved masses of Northern Israelites (and other Syrians and Phoenicians) to Northern Mesopotamia and to Hara in eastern Iran. They became identified with the Cimmerians, Scyths, and Goths.

3. Cimmerians to Europe and Galatian-Gaul in Western Europe.

Ca. 640 BCE: The first waves of Cimmerians via Turkey and the Anatolian Bosporos were driven into Europe whence they made their way west to Gaul and Britain becoming known as Celts and Galatians.

4. First Scythian Movements to Europe
Ca. 550 BCE: The movement of Scythians from the Middle East to north of the Caucasus began in earnest with the penetration of Scythia.

5. Royal Scythians Move Westward.
The Royal Scyths re-settled at first in the area of Bulgaria, then after renewed pressure continued north, ultimately to reach Scandinavia.

6. Movements to Scandinavia.
The Huns emerging from Mongolia or further east (200-160 BCE) attacked the Aseir (Wusun), Goths, and Sacae and caused these peoples to war amongst themselves. These events were followed by a climate change which, after 120 BCE, caused the desolation of Chorasmia (east of the Caspian Sea) which previously had been heavily populated. Goths and Sacae began to move westward and Scandinavia was re-populated in the period 100 BCE-100 CE.

7. The Belgae.
After 200 BCE the Belgae from the East began occupying Northern Gaul.

8. Eastern Scythians Move West.
In the decades 70-50 BCE, the Western Sienbi and the Northern Hun group of Hugie, Dingling, and Gienkun moved westward. They began to re-appear from 50 BCE in the Rhine area of Western Europe and within a hundred years had taken over the region.

9. Suebi and Saxons Move Westward.
From 150-350 CE peoples coming from Scythia via Scandinavia and the Baltic Coast, and in the south via the Balkans.

10.The Huns Push Saxons, Franks, and Others Westward.
This happened in the years 350-450 CE.

11. The Danites and Nephtalites Move to Scandinavia.
In the 450-500 CE period the Naphtalites began to move west eventually entering Scandinavia in the 500's and 600's CE. The

Naphtalite horde included the Danes who re-settled Denmark possibly via Sweden.

12.The Viking Invasions.
The continued migrations to Scandinavia resulted in over-population, the pushing outwards of coastal populations, and subsequent overseas colonization. The Scandinavians overseas were known as the Vikings. The Vikings settled in England, Scotland, Ireland, Normandy (France), and elsewhere.

13.The Normans.
In Normandy the Vikings accepted French Culture and were called Normans. They invaded England in 1066.

14. The Getae and Daci.
Most of the Getae and Daci in the period 100 BCE-100 CE moved to the north toward the Baltic and Scandinavia.

15. The Picts and Khazars.
Sacae-related Israelites including bands of Goths and Naphtali remained in the Caucasus region and adjoining areas of Scythia. These were eventually to amalgamate with the Agathyrsi and form the KHAZAR nation which converted to Judaism.

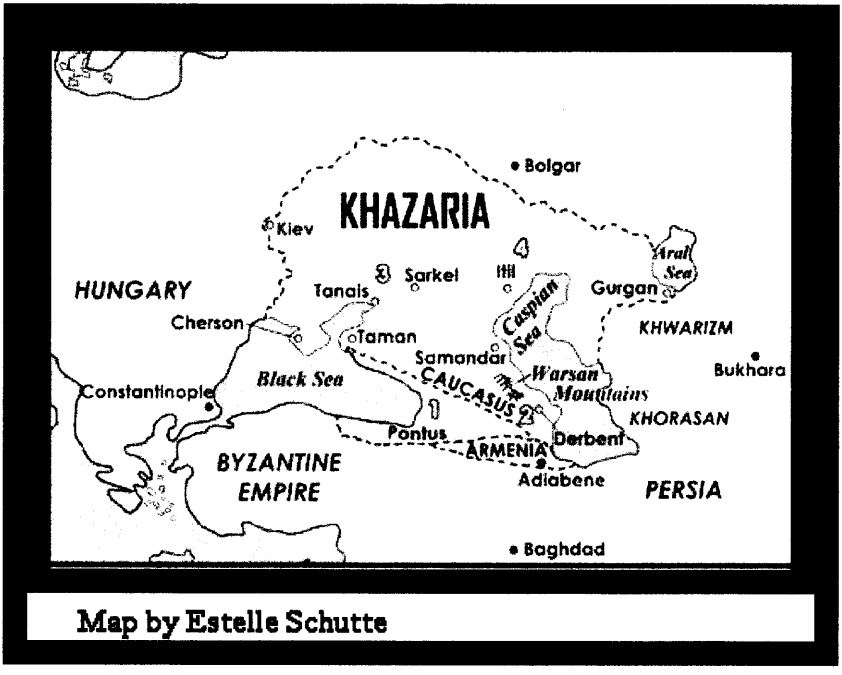
16. Movement to North America, Australia, New Zealand, South Africa, etc.

17. Movement of Israelites from Germany and Other Parts of Europe to North America.
1700s to 1900s CE. These were descendants of Hebrews who had lived alongside non-Israelites without mixing with them to a great degree. They migrated to North America and related areas as if driven by an Ancestral instinct.

Chapter 9

The Khazar Peoples

The Physical Appearance of the Khazars



The Red Jews.

The Khazars are to be identified with the "Red Jews" of Jewish and Christian legend. These were described as red-haired.

Arab Descriptions.
Three different types: Two Black-haired

The Khazars often fought against the Arabs but also had diplomatic and economic relations with them. The Khazars minted Arab coins including those with

Nordic and Armenoid ones) among the Turks and Huns. On the other hand slanted eyes (along with white skin) are found among some Ashkenazic Jews. The phenomenon is also present among Slavs, Finns, some Germans, French, and even in Scotland.

Mainly of European Type

Here and there Russian archaeologists have excavated Khazar sites, e.g. at Sarkel. They usually report skeletons found as being mainly "short (i.e. round)-headed" of European type with some Mediterranean, a minority of Slavic and very few Mongolians. What this exactly means is not clear. How Slavics are distinguished from the others is apparently something known to the Russians but not necessarily to others.

Two Rulers: Rus and Seljuk Turkish Contacts

The Khazars had two leaders, a Kagan and a Bek. In later years, the Kagan had become a representative figurehead while the actual rulership was in the hands of the Bek. This administrative practice was well-known amongst Turkish groups but in itself does not testify to Turkish origins since other groups such as the early Rus-Russians also practiced it [2]. Some of the Rus like the Khazars had adopted Judaism, possibly having been in Khazar service. These Rus converts continued to keep Mosaic laws after the fall of Khazaria. Most of the Rus had only recently become Christians. Some of them may still have been pagan. Golden points out that

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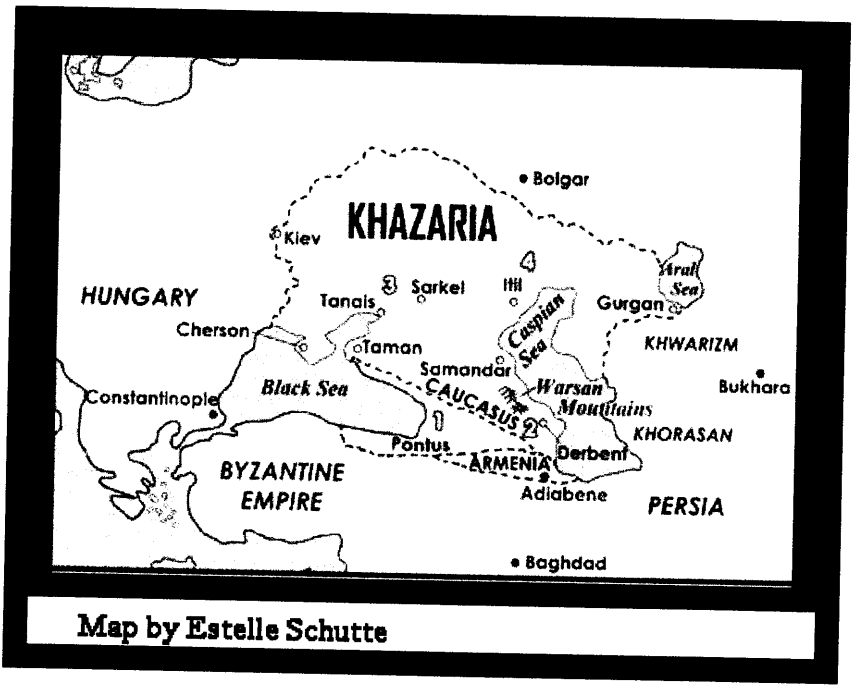
The Khazar Peoples

The Physical Appearance of the Khazars



Map by Estelle Schutte

The Red Jews.

The Khazars are to be identified with the "Red Jews" of Jewish and Christian legend. These were described as red-haired.

Arab Descriptions.
Three different types: Two Black-haired

The Khazars often fought against the Arabs but also had diplomatic and economic relations with them. The Khazars minted Arab coins including those with

Muslim Arabic inscriptions. Three different types of Khazar are recorded by Arab writers. Here are Arab records concerning Khazar appearance:

The Arab Geographer Istakhri describes two types of Khazar, both dark-haired:

The Khazars do not resemble the Turks. They are black-haired and of two kinds, one called the Kara [i.e. Black] - Khazars who are swarthy verging on deep black as if they were a kind of Hindu, and a white kind [Ak-Khazars], who are strikingly handsome.

Note: The above description says that both kinds of Khazars had black hair though regarding countenance, etc. one was white and the other very dark.

Fairhaired

Al Maghribi said the Khazars were typically white:

As to the Khazars, they are to the north of the inhabited earth towards the 7th clime, having over their heads the constellation of the plough. Their land is cold and wet, their eyes blue, their hair flowing and predominantly reddish, their bodies large and their natures cold. Their general aspect is wild.

Al-Maghribi is here apparently speaking of a section of the Khazars who lived more to the north. The Khazars described by Al Maghribi had predominantly reddish hair and blue eyes. In Classical Nomenclature "*to the north of the inhabited earth towards the 7th clime*" would indicate the upper reaches of the Volga or in the west a region close to the Baltic. There may have been Khazars in these areas we are not sufficiently

this may explain the anti-Jewish virulence of early Russian Christianity [3]. Judaism was not just the faith of an alien minority but a rival creed amongst the natives.

Dudaq the father of Seljuq who took over most of Anatolia from Byzantium and founded the Seljuk Turkish dynasty had once been a vassal of the Khazars[4].

In Itil there was a king of ruling council comprised of 2 Jews, 2 Moslems, 2 Christians, 1 one pagan.

Hudud al-Alam ("Regions of the World") 900s CE:

50;1: ATIL. A town divided by the river Atil [Volga]. It is the capital of the Khazars and the seat of the king, who is called Tarkhan Khazqan and is one of the descendants of Ansa. He lives with all his troops in the western half of the town which possesses a wall. In the other half live Muslims and idol-worshippers. This king has in his town seven governors belonging to seven different creeds.

Karoly Czegledy: Three Different Groupings of Khazars

Golden[5] quotes from a "series of articles" by Karoly Czegledy who distinguished three different groups among the Khazars:

1. "Genuine" Khazars descended from the Sabirs at least after the 400s CE. Their capital was Balanjar south of the Kuma River north of the Caucasus. Balanjar "was equivalent to the northern Caucasus Huns capital of Varachan and to the Warsan Mountains"[6]. It was close to Samandar.

2. Caucasian Huns south of the Khazars and north of Derband.

3. Western Kok Turks "overlords of the true Khazars". Their capital was Atil. The Khazars of Atil spoke standard Turkic whereas the language of the other Khazars (says Karoly Czegledy) was akin to the Cuvash Turkic dialect. These were linked to the Kwalisses of Kwarezm.

All these groups identified themselves as Khazars and were so identified by others.

Our Own Four Divisions

The above three groupings by Czegledy are based more or less on the political reality at the height of Khazar Power. In our research however we discerned four major groupings. The four divisions emphasized in this present work were based on the different physical and cultural sources of Khazar Peoples. These four divisions of ours are similar to the three mentioned above but there are differences.

1. South of the Caucasus we would include the Armenian and Azerbaijan areas. After the Muslim invasions Khazars from these areas moved northwards.

2. North of the Caucasus in Iberia, Abkhazia, and the Derband area and encompassing groups otherwise identified as Huns.

3. By the Don River, Sea of Azov, region extending to the west. These were Khazars proper who appear to have been remnants of Royal Scyths along with Agathyrsi.

4. Reaching from North of the Caucasus to the Lower Volga with Itil as its center but extending eastwards to Khwarezm. These have been identified as Sabirs and Kok Turks. They employed mercenaries from Kwarezm and had previously been located there.

A High Standard of Social Values and Respect for Others

After their conversion Muslim and Christian sources described Khazaria as a state where the life, wealth, and freedom of worship of its inhabitants was protected more than anywhere else (Polak). The Arab writer, al-Masudi, resides that at the height of the Caliphate (Muslim Rulership in Mesopotamia) Muslim artisans and merchants migrated to Khazaria because the Jewish Rulership there was more upright towards them and gave them greater security than their own Muslim leadership (Polak).

How Many of the "Khazars" really were Khazars?

The Letter from King Joseph to Iben Shaprut seems to consider only the main traveling camp centered around the ruler as Khazar in the proper sense of the word. The Arab writer Iben Patchelin[7] also speaks in the same manner but other Arab writers include as part of the Khazars outlying settlements such

as Samandar, Sarkel, and Sarig-Sin (Saksin). These areas however encompassed only a small portion of the lands Khazaria ruled over. The Russian Chronicles refer to Sarkel as "The City of the Khazars," the men of Itil (Saksin) are referred to as "Kwalises" (i.e. from Kwarezm). The Caspian Sea instead of being named the "Khazar Sea" (as in other sources) is called the "Kwalise Sea."[8] [The Caspian Sea in Arabic and Persian languages is still (or was until recently) called the "Khazar Sea."[9]].

Khazar Inner Divisions: Chorasmians, Sabirs, Huns, Khazars-proper

These divisions are not agreed upon by the different sources or rather the defining boundaries are not.

Armenian sources usually referred to the Khazars of Samandar North of the Caucasus as the "Kingdom of the Huns" and their Prince as "The Great Ruler of the Huns.[10]" Armenian sources also occasionally spoke regarding the Khazars of Itil as "Savirs" (i.e. Sabirs). An Armenian anonymous source (ca. 600 CE mistakenly attributed to Moses of Chorene) says that north of Derbent was the Kingdom of the Huns while to the west lived the Savirs up to Itil. In Itil alongside the Sabirs were the Bartseli who "kept house" for the Khazars whilst they were on the steppes and when they returned for winter the Bartseli returned to a "black island" of their own on the Volga. Al-Masudi also called Khazars of Itil, "Sabirs". The settlement of Kazarin (by Itil) was also known as "Khowila"[11]. This in Hebrew is rendered as "Havila" and is a term also applied to Khwarezm i.e.

Chorasmia. We thus find both Sabirs and Chorasmians in Itil. Both may have been recognized as Khazars or else they were tributaries of them.

The name of the Khazar city of Sarkel is understood to have meant "The White House.[12]"

Where did the name Khazar Come from?

No-one really knows what the name Khazar means or where it began. Numerous suggestions have been made however. These are of interest and so will be referred to briefly.

"Caesar"?

Polak[13] and others suggest that the name Khazar is derived from the same source as the words "Caesar," "Czar," and "Kaiser," i.e. ruler.

"Jeezer" of Manasseh

Yair Davidiy traced the name Agathyrsi to the Hebrew pronunciation of "Jeezer" of Gilead in Manasseh? "Ay-(g)a-zar" gives us "Agathyrsi." The name "Khazar" may be a permutation of "Agathyrsi."

"Chozer" i.e. "Return."

Hebrew sources interpreted the name "Khazar" as related to "Chozer" i.e. "return." This was also the opinion of the American scholar Terry Blodgett. The Khazars were Lost Israelites who returned to their ancestral faith.

Turkish "qaz" ('gezer' in modern Turkish) i.e. to wander.

This could be a Turkic translation of the Hebrew word for "Hebrew" which also connotes "wanderer." The great Rabbinical Scholar Nachmanides (1194-1270) on Deuteronomy 32:26, ("Afayhem,") discussed a related possibility concerning the meaning of the name "Gozan" in Hebrew and its significance for the Lost Ten Tribes.

Robert Craig Maclagan in "Scottish Myths" (1882) says that both the names "Scoti" and "Albanach" (i.e. Picts) connote "wanderers."

Goat-Herders?

"Koser" (or "Kozer") has been explained to mean "goat-keeper" or "goat-hunter" in Greek dialects. The Khazars were first heard of in a region of Greek colonization around the shores of the Black Sea.

Other suggestion have also been proposed for the name of the Khazars.

Israelite Samaria in Khazaria?

Place-names built on the word-root "Samar" are often found in Khazar localities (see CHEKIN). This may be a remembrance of the city of Samaria in Israel. "Samaria" was not only the name of city in Israel but also a term applied to the whole of the Northern Kingdom of Israel as an independent political entity.

The Bible tells us that King Omri of Northern Israel built the city of Samaria ["Shomron"] after buying the site on a hill from "Shemer" its previous owner.

1-Kings (NASB) 16:
23 In the thirty-first year of Asa king of Judah, Omri became king over Israel and reigned twelve years; he reigned six years at Tirzah. 24 He bought the hill Samaria from Shemer for two talents of silver; and he built on the hill, and named the city which he built Samaria, after the name of Shemer, the owner of the hill.

The Hebrew form for the city is "Shomron" but the Israelites themselves probably called it "Samaria" as the Phoenicians and Greeks did after them and as it is transcribed in the KJ Bible. The city was referred to as "Samerina" in Assyrian inscriptions. "Shomron" was named in honor of "Shemer" which name in the northern dialect would probably have been pronounced as "Samar."

A map from the 1200s in Germany mentions "Samarcha, a city of Gasare [i.e. Khazaria], province of Scythia." Samarcha is also referred to as Samarcan and as Samar[14]. Ammianus Marcelinus mentioned the city of Samartina in the region of Areia (i.e. Hara) in eastern

Iran where a portion of the Ten Tribes had been originally exiled to (1-Chronicles 5:26). In the year 2008 it was reported that Russian archaeologists were uncovering the remains of Itil (Saksin) on the Volga near the present day village of Samosdelka. Upstream on the Volga is the city of "Samara" and the important province by the same name. Other Khazar centers included Samandar, Sambata (Kiev), "Samkarsh of the Jews" (Tmutotorkan, Taman), Sambulut, Samiran, Samakha, Samsakhy, and Samkalako[15]. In present-day Uzbekistan there is "Samarkand" once also known as Maracanda and a Scythian center. Just as the city of Samaria in Israel had been named after a certain "Shemer" so too had Samarkand in local lore been named after a certain "Shamyr"[16].

References to Chapter 9

1. Polak p. 53, quotes "Yakut."
2. Golden p.8
3. Golden p.10.
4. Golden p. 13.
5. Golden p.68 ff.
6. Brooks p.31
7. Polak p.49
8. Polak p. 50.
9. Polak p.61.
10. Polak 52ff.
11. Polak p. 60
12. Polak p. 54.
13. Polak p.57
14. Chekin.
15. Brook quotes Britzkus.
16. de Gobineau vol.1, p.125.

Chapter 10

Monarchs from David

Israelite Origins

The WESTERN JEWS and Gentile Writers in Germany in the Middle Ages called the Khazars "Red Jews." Legends concerning the "Red Jews" in Germany referred to the Lost Ten Tribes in the Khazar area. There was also quite a body of Literature in Yiddish that repeated the theme of the Red Jews but from a Jewish perspective. On the whole these legends were inspired by Jewish sources and concerned the Khazars.

Geographical Identifications

We may also add to our list of sources affirming an Israelite origin for the Khazars identifications of Khazar Areas as being those of the Lost Ten Tribes. Jewish tradition places the Lost Ten Tribes in areas such as beside and beyond the Sambation River, in the Mountains of Darkness, the Mountains of Snow, etc. These regions were usually those where the Khazars were to be found. The Sambation River was the Don (or in some version the neighboring Dneister) River, the Mountains of Darkness and the Mountains of Snow were terms applied to the Caucasus Region. All of these areas were points of origin of the Khazar Peoples.

Khazars Equated with Jews

Avraham N. Polak ("Cuzaria") pointed out that the name "Khazariah" was mainly a term applied by outsiders. After their conversion the Khazars referred to themselves as Jews. Popular Russian Epics did not use the appellation " Khazariah" but rather "Land of the Jews" or "Land of the Hebrews." The Russians often used the term "Hebrew" to refer to Jews in general. Neither were the Khazars known as such to other Europeans but rather simply as "Red Jews." Polak points out that when we do find use made of the name "Khazaria" (and we usually find it used by outsiders rather than the people themselves) it applies to all Jews (native Khazars and/or Jewish immigrants) without distinction. The term "Khazar" was frequently interchanged with the simple term "Jew." Tmutorokan (Taman, Samkash) on the Black Sea coast east of the Crimean Peninsula was also known to the Arabs as "Samkash al-Yahud" i.e. "Samkash of the Jews."

The Ruling "Ansi" (Parthians), "Ansis"(Goths), and "Ansa" (Khazars) Royal Houses

The Ruling House of Khazaria was known as "the Sons of Ansa" (Hud al-Alam, 982 CE). Modern scholars have tried to explain the term "Ansa" as a mispronunciation of Asina the ruling clan of early leading Turkic groups who may indeed have been connected with the Khazars. This does not however explain the name "Ansa." The Khazars were linked with the region of Chorasmia whence had emerged the ruling

house of the Parthians whose land in Chinese records is referred to as "Ansi." The Parthians were a people of Sarmatian culture. The Sarmatians had bordered the Royal Scythians from the east. Some of the Scythians moved to the north westwards while others were to become part of the Gothic Kingdom north of the Black Sea. The rulers of the Goths, according to Jordanes who was one of them, were known as Ansis. The Goths were conquered by the Huns and peoples formerly ruled by Goths either fled or became part of the Hun forces. The Khazars in effect emerged or re-emerged from out of the Huns and groups identified as Huns were later considered part of the Khazar peoples. The names "Ansi" (Parthians), "Ansis"(Goths), and "Ansa" (Khazars) are probably all forms of the same term. There is also an overlap in the territory and in the peoples using these terms. The Arsacid Ruling Dynasty of the Parthians came from Chorasmia and were Scythian. They were related to the rulers of the Naphtalites and Massagetae both of whom were linked to the Goths. The Khazars emerged from the region the Goths had ruled over. The german linguist Jacob Grimm equated the Ansis (of the Goths) with the Aesir of legend who from the Don River and Caucasus region moved to Scandinavia.

The Khazar Ansa on the Volga

The Khazar center of Atil (also known as "Saksin," modern, "Astrakhin") was on the Volga which Masudi calls "The Khazar River."

A Persian Geography identified the ruling house of the Khazars as the Ansa.

Hud al-Alam 50;1:
Atil is the captal of the Khazars and the seat of the king, who is called Tarkhan Khaqan and is one of the descendants of Ansa. He lives with all his troops in the western half of the town which possesses a wall. In the other half live Muslims and idol-worshippers. This king has in his town seven governors belonging to seven different creeds..."

Was the Ruling House of Khazaria Descended from King David?

The Persian Geography "Hud al-Alam" said that the Khagan of the Khazars was of the descendants of the Ansa. Iben Roostu [also referred to as Iben Dusta] (912 CE) rendered the term "Ayishai." Gardisi (1050 CE) pronounced it as "Abshad." These pronunciations all equate the Hebrew name of "Yishai" (Jesse) father of David. The name "Ansa" is in fact an Arabic form of the Hebrew "Yishai" [EI]. "Yishai" (i.e. Jesse) was the father of David (Ruth 4:17) and the expression, "Son of Jesse," is a common synonym for David and/or the Lineage of David e.g. 1-Kings 12:16, 2-Chronicles 10:16, 2-Samuel 20:1.

Cf. Isaiah (NASB) 11:
11 Then a shoot will spring from the stem of Jesse,
And a branch from his roots will bear fruit.

Polak suggests that Jewish Royalty in Mesopotamia descended from David intermarried with the Khazar Ruling House after their conversion.

Consequently they too referred to themselves as of the House of Jesse meaning descended from David.

Receiving such a name by the Ruling Dynasty could indicate connections with the House of David. Due to the profound influence of "Princely" families related to King David amongst Jews in Islamic lands in the Middle Ages it may be assumed that the Monarchs of Khazaria had made a matrimonial alliance with them. In fact, vague traditions of the migration of such [Davidic] families to Khazaria are to be found amongst Rabbinical Jews [Jud. Familien-Forschung, Jahrg. 8, S.49] and confirmed by the existence of "Princes" amongst the Crimean Karaites.

IBN FADLAN (Arab writer, quoting a King of the Bulgars) said that the Khazars are Jews.

Maquadasisi, another Arab: "in Khazaria...Jews exist in large quantity". He refers to the Khazar king as "a Jew."

Ibn Hawkal (ca. 977): "They give the Khacanship only to Jews".

Masudi also says only a Jew could be a Khazar king.

That the Ruling House of the Khazars, the Ansa, intermarried with one of the Jewish families in the Middle East that were related to King David is a possibility. It may however just as well be the case that from the beginning they were directly descended from the House of Jesse. The Arsacid rulers of Parthia were called "Ansis" and the rulers of the Goths "Ansa." These in turn were related to the various kings over the Tribes of Scythia. Part of the Lost Ten Tribes had become

known as the Sakae or Scythians. The Sacae-Scythians once had an independent kingdom named "Sakastan" in eastern Iran. The ruling dynasty of Sakastan also believed itself descended from King Solomon the son of David. In Iberia (Georgia in the Caucasus in southern Russia), which also once belonged to the Scythians there was too, a dynasty (also related to the Arsacid Kings of Parthia) that traced itself back to David. The ruling houses of the Sakae Scythians in Sakastan and Scythia were interrelated and had familial connections with the monarchs of the Guti (Goths) and Parthians and they with each other. [From these monarchic and aristocratic lines came the early kings of Scandinavia, of the Franks, and of the Anglo Saxons.] These groups were all offshoots from the Lost Ten Tribes meaning former inhabitants of the northern Kingdom of Israel who had been exiled by the Assyrians and taken to the north. The Ten Tribes before their exile had intermarried with the House of David in Judah. In addition it should be remembered that David had had about thirty sons and Solomon (with 300 wives and 700 concubines) probably many more and their descendants also were fruitful and multiplied. It would seem that within a short time many families could justifiably claim descent from David. Some of these families did not remain in Judah but moved into other areas of Israel. Solomon is recorded appointing two of his sons-in-law as governors over northern Israelite Provinces.

1-Kings (NASB) 4:
11 Ben-abinadab, *in* all the height of Dor (Taphath the daughter of Solomon was his wife);

Dor was on the Mediterranean Sea coast and a province of Manasseh. Just like we find a governor of a province in Manasseh who just happens to also be the son-in-law of King Solomon so too do we find elsewhere in Israel.

1-Kings (NASB) 4:
15 Ahimaaz, in Naphtali (he also married Basemath the daughter of Solomon);

Naphtali was in the north Galilee and destined to give rise to the Naphtalite Huns who too were linked to the Khazars. Royal Houses intermarried with each other. Later, Ahaziah of Judah (ca. 843-842 BCE) married ATHALIAH, THE DAUGHTER OF OMRI KING OF ISRAEL (2-Kings 8:26).

We may assume that the situation of Judah and Israel before the Exile was similar to that of England and Scotland in the Middle Ages. The ruling houses of England and Scotland were distantly related through various dynastic alliances. The Kings of Scotland would invite or give refuge to, at first Saxon and later Norman, nobles from England who would be given domains of their own in exchange for services they would render to the Scottish monarchs. So too, it appears that offshoots from Judah and from the House of David were to be found in northern Israel.

There was a Judaean entity known as "Yadi" in southeast Turkey. "Yadi" means "Judah". This may be "HAMATH, WHICH BELONGED TO JUDAH" that Jeroboam-2 (785-758 BCE) recovered and apparently

returned to the suzerainty of Judah in partnership with himself.

2-Kings (NASB) 14:
28 Now the rest of the acts of Jeroboam and all that he did and his might, how he fought and how he recovered for Israel, **Damascus and Hamath, which had belonged to Judah**, are they not written in the Book of the Chronicles of the Kings of Israel?

"Hamath" was the name of a Province (as well as of different cities) in Northern Syria whose territory adjoined with or encompassed that of "Yadi." Which name means "Yehudah." The rulers of Yadi had Hebrew names like Gabbar, Bamah, Hayya, Saul. "Yadi" disappeared together with the northern Ten Tribed Kingdom of Israel. "Yadi" may well have an enclave of colonists from Judah ruled over by a minor branch of the Davidic Family.

In 1994, excavations of Dan of the Galilee an Aramaic inscription was found mentioning a "House of David." The inscription is the work of an Aramaean (Syrian) belligerent and seems to indicate that this House of David had ruled over Dan shortly before it was attacked. The inscription, "*appears to be a fragment of a victory monument erected by a king of Damascus (Aram) during the 9th century BC, some 250 years after King Davids reign.*" In the same way as the Tribe of Dan in northern Israel may have had a prince from the House of Judah over them so too could other Israelite Provinces and sub-groups.

We thus find Jewish and many Gentile contemporary sources identifying the Khazars as Jews or at least as Israelites. The Ruling House of the Khazars appears to have been descended from Jesse the father of King David of Judah and Israel.

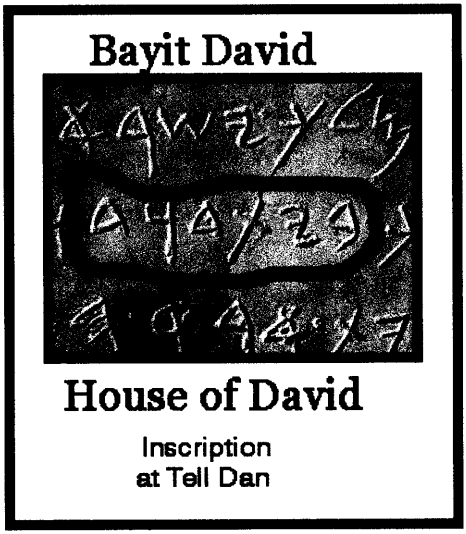
End Notes to Chapter 10:

E1. The Name Jesse in Arabic

Polak (p.178-179) explains how in Arabic the Hebrew name "Yishai" (i.e. Jesse) would be written "Ayishai" (as Iben Roostu rendered it) and by truncating the last letter we get "Ayisha" which could be pronounced as "Ansa." The name given by Gardisi ("Abshad") also derives from "Yishai" due to a common mix-up of Arabic letters that look similar to each other.

References to Chapter 10:

1. Polak 178
2. Polak 179



The Coming Messiah and the Return of the Exiles from Judah and Israel in Isaiah chapter 11.

Isaiah (NASB) 11:

1 Then a shoot will spring from the stem of Jesse,
And a branch from his roots will bear fruit.
2 The Spirit of the LORD will rest on Him,
The spirit of wisdom and understanding,
The spirit of counsel and strength,
The spirit of knowledge and the fear of the LORD.
3 And He will delight in the fear of the LORD,
And He will not judge by what His eyes see,
Nor make a decision by what His ears hear;
4 But with righteousness He will judge the poor,
And decide with fairness for the afflicted of the earth;
And He will strike the earth with the rod of His mouth,
And with the breath of His lips He will slay the wicked.
5 Also righteousness will be the belt about His loins,
And faithfulness the belt about His waist....

10 Then in that day
The nations will resort to the root of Jesse,
Who will stand as a signal for the peoples;
And His resting place will be glorious.

11 Then it will happen on that day that the Lord
Will again recover the second time with His hand
The remnant of His people, who will remain,
From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath,
And from the islands of the sea.
12 And He will lift up a standard for the nations
And assemble the banished ones of Israel,
And will gather the dispersed of Judah
From the four corners of the earth.
13 Then the jealousy of Ephraim will depart,
And those who harass Judah will be cut off;
Ephraim will not be jealous of Judah,
And Judah will not harass Ephraim.

Conclusion

Most Modern Jewish communities can supply reasonable evidence that as a whole they descend from Jewish Ancestors who came from the land of Israel. This is obvious. We have unbroken traditions and family genealogies tracing families to the Ancient Cohens (Priests), Levis, descendants of David, etc. All Ashkenazi Jews are more or less related to each other. What applies to one is pertinent to the other. Even DNA studies for what they are worth seem to confirm this.

The question however may be relevant concerning minority groups that were assimilated into mainstream Judaism. Were the Khazars one of these?

Who were the Khazars?

According to the Schechter Text, a Khazar document from the 1000s CE, and other Jewish records the Khazars were a mixture of Hebraic and non-Hebraic elements. In simplified terms, descendants of the Lost Ten Tribes after the Assyrian Exile reached the neighborhood of Armenia. They intermixed with others, mainly descendants of Gomer son of Japhet. Most of this admixture left eventually settling in Western Europe. A remnant remained. They were joined by Jewish refugees who also to some degree assimilated and intermixed with them. Around ca. 500- 600 CE a religious revival began. Many expressed an interest in Judaism. There were external pressures from Muslim and Christian neighboring states to choose either one of the two rival

religions. Political changes and a Religious Disputation led to the Monarch declaring himself in favor of Judaism. Many of the aristocracy and some of the common people concurred. There was an intermediate stage lasting for about a century during which many adhered to a simplified form of Judaism, something akin to the present Bnei Noach movement. They were already known to be largely descended from Israelites whether through Judah or the Lost Ten Tribes. The problem was they had not practiced Judaism for a long time at least not in the full sense. Some Gentiles were also to be found among them. Due to their problematic status Rabbinical authorities may have declared them all to be halachically Gentiles as can be done (Talmud, Yebamot 17). After that they would have converted and become full-fledged Rabbinical Jews.

What Happened to the Khazars?

Subsequently the Khazars gained control over neighboring regions. They ruled over southern Russia and the Ukraine. Their suzerainty extended far to the east and at times to the west and north. Eventually they were defeated by the early Russians in the 960s CE. Some kind of political and social presence remained for about 200 years after which they disappeared.

Remnants of the Khazars were to be found in various Jewish communities. It appears however that wherever the Khazars did remain they were a minority element. There is no evidence to the contrary. Even if there should be found proofs that they ever comprised a

substantial proportion of the Jewish populace in any one place there remains the fact that they too were of Jewish and Israelite origin.

The Symbolic Significance of the Khazars

From a philosophical points of view we may ask what was the whole point?

The Khazars comprised descendants of the Ten Tribes together with Jews from Judah and sundry Gentiles. The Ten Tribes had their own task while the Jews of Judah had theirs. The Ten Tribes had been exiled and lost their identity in order to do something than only they could do. The Khazars had separated from the main body of the Ten Tribes, became Jewish, evolved into a great and progressive power and then disappeared again perhaps merging into various Jewish communities.

Was this their task?

Were they in some way paving the way for all the others? We do not know.

By considering however what the Ten Tribes as a whole were supposed to be doing we may gain a better perspective. Based on Biblical prophecies, the writings of Maimonides and Rabbi Avraham HaKohen Kook and other sources the following scenario emerges:

The Israelites had at first the Double assignments of (1) to learn and keep the Torah; and (2) to elevate mankind to a higher level and to rule over the nations.

The Hebrews showed themselves as not capable of fulfilling both these goals at one and the same time. They were not ready and neither was the world prepared for it. The Israelite Tribes had to divide into two different parts. Each section took a different aspect to themselves. The portion of Judah (the Jews) kept the Torah while Joseph (the Ten Tribes) took the aspect of elevating and ruling over the nations. This meant that the descendants of Joseph themselves had to lose their identity and spiritual uniqueness. They were to descend to the level of the Heathen Gentiles. They would at first be subject to Edom (Amos ch.1) and adopt the cultural 'guise' of Esau just as Jacob had done to receive the Blessing (Genesis ch. 27). From there the Ten Tribes were to evolve upwards elevating the rest of the world in their train with them. Judah on the other hand kept the Torah but lost its own political geographical placement. All this did not take place at once but was achieved by the gradual and separate evolution of each side towards becoming what it needed to become. The Ten Tribes became prominent among certain Western nations. The Tribes of Joseph (Ephraim and Manasseh) came to dominate the English-speaking peoples. They gave expression to their Tribal proclivities through them and in them fulfilled their particular purpose, at least in part. They are still doing this to some degree. In the End Times Judah and Joseph will re-unite and the two different aspects will be shared by Judah and Joseph together. Judah has now taken the initial steps by beginning to re-settle part of the Promised Land.

Did the Khazars Foreshadow the Future Return of the Ten Tribes in General?

The Khazars were a branch of the Ten Tribes who amalgamated with a portion of Judah together with some non-Israelites and then returned to Judaism. In a sense they have pre-adumbrated what may, or may not be destined for the Ten Tribes as a whole.

The Midrash tells us:

"Behold thou art fair, my love, yea pleasant, also our bed is green" (Song of Solomon 1:16).

Israel says: "Behold thou art fair, My Love" [i.e. God] - When you will take retribution from the worshippers of idols. "Yea pleasant," - when you pay the reward of those who fear you. "Also our bed": -These are the Ten Tribes.

[*In Hebrew the word for bed is "eres" while the word for ten is "eser" and uses the same letters, and "our bed" ("erseynu") sounds like "our ten" ("esereynu").*] These are those who were exiled beyond the Sambation River. The exiles of Judah and Benyamin [i.e. the present-day Jews] are destined to go unto them and bring them back in order to merit with them the Messianic Era and life in the World-To-Come. This is as it says, "In those days the house of Judah shall go unto the house of Israel and they shall come together out of the land of the north unto the land that I have given for an inheritance unto your fathers" (Jeremiah 3:18).
-Midrash Yalkut Shimeoni, Song of Solomon 905.

The Sambation River has a name meaning in Jewish-Greek dialect, "Shabat." The Don River and in some cases the neighboring Dneister River were both known as the "River of Shabat." The Don especially was identified with the Sambation. The name "Sambation," and related connotations, has been found

as a personal name given to individuals in Greek settlements by the Don River. This was also the region that the Khazars were to be found in.

Jeremiah 3:18 should be read according to the above as:

THE HOUSE OF JUDAH SHALL GO UNTO [rather than "walk with"] THE HOUSE OF ISRAEL. Jews from Judah and Benjamin (i.e. legal Jews) shall go unto the Lost Ten Tribes who are beyond the Sambation River to bring them back.

This is what happened to some degree concerning the Khazars.

Appendix.

Israelites in Armenia

As we have seen indications are that the Khazars probably first emerged from Armenia and after that moved to the north. The Khazars when they first converted to Judaism were already a mixture of Israelites descended from the Lost Ten Tribes, Jews, and others.it is there pertinent to consider what is known concerning Israelites and Armenia. Armenia in ancient times was often much larger than it is now. The country under the name of Ararat ("Urartu") has been known from thousands of years but its borders have varied.

Armenia and the Ten Tribes

Armenia neighbored or rather included the former region of Adiabene and overlapped the regions of Azerbeijan and Georgia. These areas were all associated both with the Lost Ten Tribes and with the Khazars. The Khazars had ruled these lands prior to the Muslim Era and after that they were to intermittently succeed in re-establishing control over them. Armenian and Georgian sources mention their lands having been settled by "Jews from the exiles of Assyria." Historically the intention is to members of the Lost Ten Tribes who strictly speaking should not have been referred to as "Jews" since they did not descend from former inhabitants of the Kingdom of Judah with Jerusalem as its capital but rather that of Israel centered on Samaria. In some cases the original source has the Russian, or other language, word for

"Hebrews" which had been translated as "Jew" or "Jewish."

The Armenian historian, Moses Chorensky reported the presence of Exiles from the Ten Tribes (whom he terms "Jews") in Armenia:

#All the cities of Armenia and the Caucasus were full of Jews who had been exiled here by the Kings of Assyria, together with exiles from Aram-Damascus, to the foothills of the Kura River [Chewera] that together with the Araxes River empties [into the Caspian Sea]..[1]

The Aramaic Translation to Amos 4:3 mentions part of the Ten Tribes being exiled to "*beyond the mountains of Armenia.*" This is taken as meaning the Mountains of Mannae in the Azerbaijan-Caucasus region that borders on Armenia or is counted as part of it. Armenia is sometimes identified in literature with Minni or Mannae (Targum on Jeremiah 51:27). Rashi identified Harmon (Mannae) with "*the Mountains of Darkness*," the term later used by Medieval Jews for the Caucasus Mountains, that in the West were believed to surround the kingdom of the Khazars who were often identified with the Ten Lost Tribes.

So too, we find direct references linking the Ten Tribes with Armenia.

The Almighty conducted the exiles of Samaria to the Land of Harmini [Azerbaijan-Armenia] # (Midrash Eicah Rabah 44).

Bardischones (100s CE):
The King of Armenia, Vartakes, founded this city [i.e. Etschmijadzin, near Yerevan] a thousand years before him. The Sons of Tigranes the Second, from the Arsacid family [of Parthia and Scythia], brought into it numerous Jews from the exiles of Assyria.

Some Nestorian Christians in this area as well as some of the Kurdish Tribes claim descent from the Ten Tribes[2].

Josephus recalled the Ten Tribes "*beyond the Euphrates*" which could include the Armenian area. "*The Ten Tribes are beyond the Euphrates until this day, and are an immense multitude whose numbers cannot be estimated*" (Antiquities 11:33).

Armenia and the Khazars

Yaqubi (d.891) said that the Khazars conquered Armenia in the time of Kobad father of Anushirwan. According to Tabari, the King of Persia, Anushirwan (531-579 CE), divided his Empire into four sections one of which he terms "*the country of the Khazars.*" Thisappears to have encompassed Azerbaijan and surrounding regions[3]. Sebeos in the 600s CE and Dimashqi (d. 1327) both associated the Khazars with Armenia. Armenian authors (in the 1200s and 1300s) called the former area of Khazaria (Gazaria) in Southern Russia "Maritime Armenia." Armenian Chroniclers sometimes traced their ancestry to Gomer or Ashkenaz the son of Gomer. Tabari (an Arab) said the Khazars assisted the Roman Emperor Julian the Apostate

against the Persian Sapor son of Ardashir in 363 CE and managed to conquer Armenia with their ships dominating the Caspian Sea. The Caspian Sea was formerly known as "The Khazar Sea." The Khazars were also known as Gazari and as Akatzyri and Agathyrsoi. In the past under the name Agathyrsoi they had been variously reported in Thrace (south-east Europe), in Poland, and towards the far north-eastern edge of the Baltic Sea shore. Servius on Virgil and Scottish sources said that the Picts of Scotland were descended from a portion of the Agathyrsoi who crossed the sea and conquered north Scotland.

Armenia and the Sons of Gomer

In our studies of the Book of Hosea we noticed that Gomer son of Japhet had a prophesied linkage with the Lost Ten Tribes of Israel [N1]. This is described in the first two chapters of Hosea. The Children of Gomer son of Japhet were destined to be associated with the Ten Tribes in their initial stages of Exile. Armenia also could be associated with the Children of Gomer.

This is of interest since in some sources the same identifications are made for the Khazars. Moorad ALEXANIAN reports that Ashkenaz son of Gomer could be equated with Armenia by the Jews as could Adiabene (Targum Jeremiah 51:27), and also Khazaria in Southern Russia (David ben Abraham Alfasi, Ali ibn Suleiman)[N2].

Alexanian tells us:

The Lands of Ashkenaz could also encompass "the Crimea and the area to the east (Isaac Abarbanel,

Commentary to Genesis 10:3), the Saquliba (Saadiah Gaon, Commentary, ibid.), i.e., the territory of the Slavs and neighboring forest tribes, considered by the Arabs dependents of Khazaria, as well as Eastern and Central Europe, and northern Asia (cf. Abraham Farissol, Iggeret Orhot Olam (Venice, 1587), ch. 3). Armenia is also identified with Togarmah the son of Gomer (Gen. 10:3) as well as with Aram (Gen. 10:22; 25:20; 28:5) as claimed by Saadiah Gaon and in Islamic literature. #

Armenia and Edom

Armenia is also linked with Uz in Rabbinical Sources such as the Commentary of Nachmanides to the Book of Job. Strong anti-Jewish attitudes prevailed in eastern-Byzantium and especially in the eastern Armenian provinces. This is said to explain the identification by Jews of that time of Armenia with Edom and Amalek. The Targum identified Armenia with the "daughter of Edom that dwellest in the land of Uz" (Lamentation 4:21). The "Land of Uz" in the Book of Job (1:1) is referred to as Armenia in some commentaries, for instance that of Joseph b. David ibn Yahya. [The "Uz-Armenia" of Abraham Farissol is however the Anatolian region near Constantinople.] There was a region in Gozan (West-Central Armenia) that in Assyrian times had been known as "Idamaraz" which name has been explained by Michael Banyai (ca.2003, Stuttgart) to mean "Land of Edom".

Armenia, Benjamin, and Simeon

Jewish legends said that first Joshua and then a group of Benjaminites conquered Armenia in the time of

the Judges. Parts of what was once Armenia is now occupied by the Kurds. There are groups of Kurds that claim to be descended from the Israelite Tribe of Benjamin. In this case as in other similar ones these traditions may have some truth in them or alternatively they may be derived from the knowledge that elements from Benjamin were once in their region. The Biblical borders of the Land of Israel reached up to the Euphrates River and Hebrew suzerainty may have even stretched beyond it. Scripture (1-Chronicles 4:42-43) tells us that 500 men from the Tribe of Simeon dispossessed Amalekites and dwelt in their land. The Amalekites were descended from Esau i.e. Edom. The association of Armenia with the Amalekites and their legendary disposition by Israelites lends support the belief that the Khazars (who also dwelt in Armenia) were Jews descended from Simeon (Eldad ha-Dani, ed. by A. Epstein (1891), 52; cf. Hisdai ibn Shaprut, Iggeret) since Simeon had migrated to an area that required him according to the Book of Chronicles to fight against Amalek.

Armenia, the Ten Tribes, and Apocrypha

The Apocryphal Book of Esdras also mentions the Ten Tribes in connection with the Euphrates.

THE SECOND BOOK OF ESDRAS

10:40. ..They are the Ten Tribes which were taken off into exile in the time of King Hosea, whom Shalmaneser king of Assyria took prisoner. He deported them 41 beyond the River, and they were taken away into a strange country. But then they resolved to leave the country populated by the Gentiles and go 42 to a distant land never yet inhabited by man, and there at last to be obedient 43 to their laws, which in their own country they had failed to keep. As they 44 passed through the narrow passages of the Euphrates, the Most High performed miracles for them, stopping up the channels of the river until they 45 had crossed over. Their

journey through that region, which is called 46 Arzareth, was long, and took a year and a half. They have lived there ever 47 since, until this final age.

The above excerpt says that the Ten Tribes "*passed through the narrow passages of the Euphrates*" which could be a reference to Armenia since the upper reaches of the Euphrates River are in its region.

The Apocryphal Book of Tobias speaks of Israelite Exiles from the Ten Tribe, especially from the Tribe of Naphtali, in the general areas of Adiabene, Azerbaijan, and Northern Media.

The Midrash (Lamentations Rabbah 1:14, no. 42) says that the Ten Tribes were exiled through "Harmonyah." This means the area of Armenia -and not, as has been recently claimed, an "harmonious" route.

Jews in Armenia

Many Jews from Judah also settled in Armenia. Moses of Chorene (aka "Movses Khorenatsi" 410-490s CE), was himself an Armenian historian. He claims that the Armenian monarch Tigranes (ruled 95-55 BCE) who raided Syria and Judea settled many Jewish captives in Armenian cities. Later Armenia was ruled by a branch of the Arsacid Parthians and Jewish settlement increased. The Sassanian Persian monarch Shapur -2 (360-370 CE) conquered Armenia and according to Faustus Byzantinus deported 83,000 Jewish and 81,000 Armenian families.

Moses of Chorene attributed an Israelite origin to the Armenian Amatuni tribe and to the Bagratuni

(Bagratid) feudal dynasty of Armenia. The Bagratids claimed King David as their ancestor. They restored the Armenian kingdom from 885 to 1045. A royal branch of the Bagratids continued to rule in Georgia until 1801. Casdoi[4] traces certain aristocratic Armenian and Georgian lineages to intermarriage with the family of the Jewish Exilarch. The Exilarchs ("Raish Galuta" in Hebrew) were heads of the Jewish Community in Mesopotamia. They had international standing. The post of "Exilarch" to a degree was hereditary and remained within families traditionally descended from King David.

Azerbaijan

Exiled Israelites in Azerbeizan; Assyrian Deportations

The Assyrians had taken the exiled Israelites to various areas including those of "HALAH, AND HABOR, AND HARA, AND TO THE RIVER GOZAN" [1-Chronicles 5:26]. Usually THE RIVER GOZAN is identified with the area of Gozan by the Habor [Chabor] River in Northern Syria. Inscriptions mentioning the presence of exiles from Samaria of Israel have been found in the Gozan (Chabur River) area. The Talmud however (Yebamot 17) identifies Gozen with Ginzak of Azerbaijan on the banks of the Ouzen River that flows into the Caspian from the southwest.The River "Ouzen" is pronounced locally as the "Gouzen." It could be that Israelites exiles were to be found in both the Habor-Gozan area and that of Ginzak-Ouzen. At all events we have here evidence of a tradition that Israelites were taken to the Azerbaijan region.

Eberhard Schrader [5] reported further that there was a place named "Halahhu" in the area of Holman (near Ginzak-"Gouzan" of Azerbeizan)) which confirms the Talmudic equation (Kiddushin 72a, Yebamot 17) of Holman with Halah, one of the places of exile. The Azerbaijan-Armenian area is that of Mannae to which according to the Targum Yehonatan the Prophet Amos had predicted Israelites from Samaria would be exiled.

Amos 4:1
Hear this word, you cows of Bashan who are on the mountain of Samaria,
Who oppress the poor, who crush the needy,
Who say to your husbands, "Bring now, that we may drink!"

2 The LORD God has sworn by His holiness,
"Behold, the days are coming upon you
When they will take you away with meat hooks ["Tzinot'],
And the last of you with fish hooks ["sirot-dugah"].
3 "You will go out through breaches in the walls,
Each one straight before her,
And you will be cast to Harmon," declares the Lord.

The Hebrew word translated here as HOOKS is "Tzinot" which more correctly means "great ships" and the words rendered as "FISHHOOKS" are "Sirot-dugah" literally meaning fishing-boats or boats shaped like a fish. A portion of the Israelites were indeed taken by ship overseas to Spain, Gaul, and the West [N3].

Most of the Exiles however were taken overland to the region of "Assyria."

The Hebrew word translated here as "to Harmon" is "Harmonah" meaning according to the Aramaic Translation of Yehonathan "to the Mountains of Mannae." Mannae was the area from which the Scythians first emerged. The first known center of the Scythians was Sakkiz in Azerbaijan where Ptolemy located a settlement named Gomer. Azerbaijan borders Armenia and Georgia to the east. It was part of Media and was known as Media Atropates. Before the Muslim Invasions the Khazars as well as Alans were to be found in Azerbaizan.

Ortellius and the Danites

The Naphtali neighbored a group called by the Chinese, "Dingling" or "Dinlin" and described them as blondish and of fair appearance. The Dinlin correspond to the Danites in the map of Ortellius.

The Geographer ("Theatrum Orbis". Map of "Tartaria," 1570) known as Ortellius charted a map of northern Scythia in which he utilized legendary traditions. He included the Naphtalite Huns and "Danites" as part of one body from the Israelite Tribes of Naphtali and Dan. To the east of the Naphtali Ortellius located the rest of the Lost Tribes whom he said were called "Gauths". The position which Ortellius allocated to the "Gauths" corresponds to that of the Guti (Yuehchi) who neighbored the Sacae-Scyths. The Guti (Yuehchi) in the west were referred to as "Gauths," "Goths" and as Massagetae.

Iyrcae

The position wherein Ortellius placed the Naphtalites in Tartaria (Scythia) is paralleled by the Thyssagatae and Iyrcae in Herodotus (4; 22). Different divisions of the Iyrcae were to be named "White Ugrians," and "Turcae"[8]. The "White Ugrians" were those Iyrcae who later joined the Khazars while the "Turcae" in Roman authors[9] represent the other section of the Iycrae who, according to tradition[10], migrated to Scandinavia. The "White Ugrians" (Ugri Bielii) are identified as Khazars by Nestor the Chronilcer, ca. 1100

CE. The Iyrcae (Ugrians) says Herodotos neighbored the Thyssagatae whose name may be understood to mean "Little Goths"[11]. Similarly, in Chinese literature,[12] a group known as "Little Goths" (i.e. Little Gu-ti, Sian Yuehchi) were reported from nearby Badakhshan which was northeast of Bactria. Jewish legends[13] recalled the presence of the Israelite Tribes of Dan, Naphtali, Zebulon, and Asher in Badakhshan where the people known as "Little Goths" and as "Nephtali" are known to have been. It follows from the above that the names Thyssagatae, Little Goths, Goths, Naphtali, Iyrcae, Cadussi, and so on all applied to the same or to closely related peoples who in Scythia had adjoined each other and who all were Hebrew. Some of these groups moved westwards along with the Huns and Goths while others remained and became part of the Khazar Federation. It is worth mentioning that B. Philip LOZINSKI describes a well-developed civilization east of the Caspian Sea with extensive irrigation works. Climatic changes occurred with evident drying up of water supply, warfare, and the movement of peoples pushing each other out. This culminated in the "Barbarian" incursion into Europe. LOZINSKI points out that jewelry native to the region east of the Caspian before the Movement of Peoples is identical to that later known from Scandinavia in the Viking Age.

The Naphtalites and Khazars

Many works on the Khazars mention the Naphtalites and the possibility that the Khazars had emerged from them or some other similar connection.

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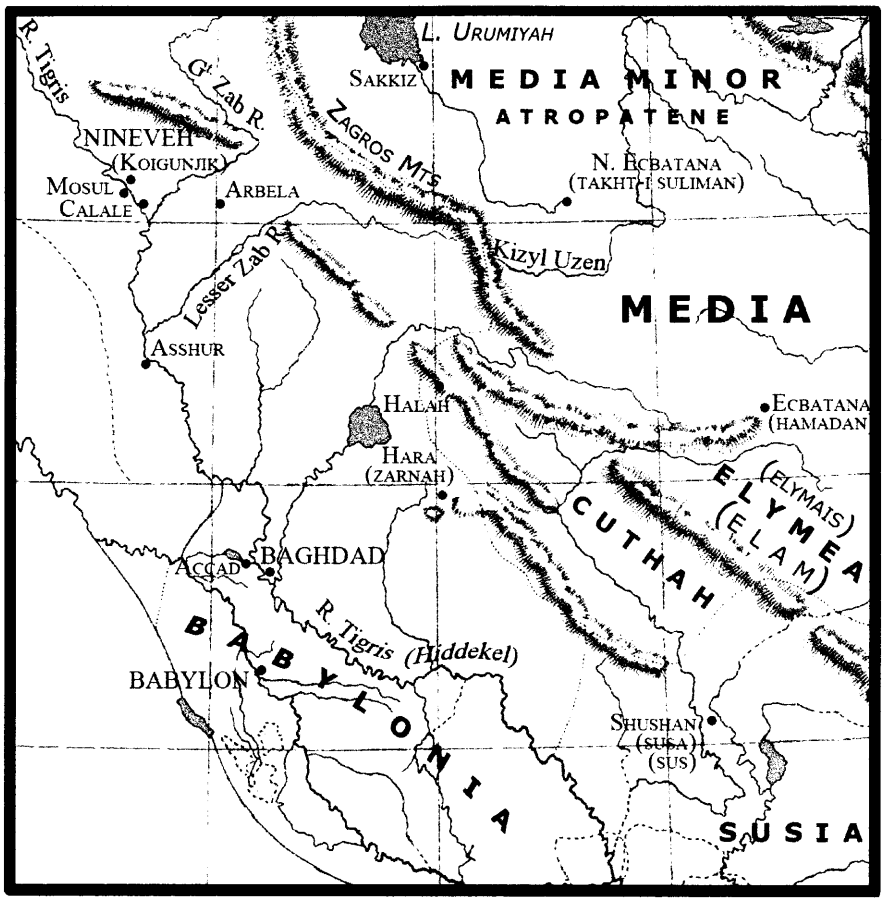

The Naphtalites of Azerbaizan

After the Israelite Tribes were exiled by the Assyrians these Tribes were re-settled in different areas of the Assyrian Empire. The Apocryphal Book of Tobias ("Tobit," unknown date of composition but often given as in the 100s BCE) mentions Israelite exiles from the Tribe of Naphtali in Ecbatana and Rages of Media in Azerbaijan or the adjoining region.

"This is the story of Tobit, son of Tobiel, son of Hananiel,

son of Aduel, son of Gabael, son of Raphael, son of Raguel, of the family of Asiel, of the Tribe of Naphtali. He was taken captive in the time of Enemessaros [i.e. Shalmanessar] king of Assyria, from Thisbe which is south of Kedesh Naphtali in Upper Galilee above Hazor, behind the road to the west, north of Peor" (Tobit 1:1-2).

"After the deportation to Assyria when I was taken captive and came to Nineveh..." (Tobit 1:10).

"All my kinsmen grieved for me, and Ahikar looked after me for two years until he moved to Elymais" (Tobit 2:10).

"Sarah, the daughter of Raguel who lived at Ecbatana in Media (Tobit 2:7).

"I have often traveled into Media and used to lodge with Gabael our fellow countryman who lives there at Rages" (Tobit 5:6).

These areas were those ascribed to the Naphalities who were also known as Cadussi.

The Book of Tobias ("Tobit") thus testifies to the presence of Israelite Exiles from the Tribe of Naphtali in the Cadussi area. Later we have evidence of a people to the north in Scythia who were known as Naphtalites also being referred to as Cadussi or Kadassaye. The term "Kadasaye" is derived from the Hebrew place-name "Kadesh." This had been one of the cities belonging to the Tribe of Naphtali from which the Assyrians deported Israelites.

2-Kings (NASB) 15
29 In the days of Pekah king of Israel, Tiglath-pileser king of Assyria came and captured Ijon and Abel-beth-maacah and

Janoah and Kedesh and Hazor and Gilead and Galilee, all the land of Naphtali; and he carried them captive to Assyria.

Prior to their exile, Kadesh had been the major center of Naphtali (Judges 4:6) and from there the Naphtalites were also known as Cadussi or Kadussi.

Naphtalites, Caddussi, Gaeli, Kedar and the Kidarites

The Nephtalites were called Cadussi by the Greeks, Romans, and Persians but Pliny reported that they termed themselves "Gaeli." The Cadussi-Gaeli were related to the Sacae Scythians according to Xenophon. [We identify the Sacae as ancestors of the Angles and Saxons who invaded Britain]. The Cadussi (or Kadussi) later moved northwards into Scythia east of the Ural mountains where they were also referred to as Nephtalites or Nephtalite Huns though some sources still referred to them as "Kadassaye"[6] i.e. Cadussi. Legends, their Tribal names, and additional factors link them to the Israelite Tribes of Naphtali, Dan, Judah, and other Israelite Tribes. After a series of wars and migrations the Cadussi-Nephtalites (also known as "White Huns" and sundry other names) split up into several groups. The majority went westward and entered Scandinavia to form what later became the Danes and Norwegians. Another portion remained in Scythia to eventually merge with the Khazars. The Naphtalite Cadussi were also known as Gaeli and as Hephtali and as the White Huns. The Cadussi were in the West Iranian region. Later the Nephtalites (Kadassaye) were to be reported from eastern Scythia. The Nephtalites were also to be confused in foreign reports with the Kidarites. Kedar was a son of

Ishmael son of Abraham (Genesis 25:13). Ishmael gave rise to the Arabs. There were Arabs (Aribu) in the region of East Iran and Central Asia in Assyrian times. These evidently disappeared. With the emergence of Islam the term "Arab" became synonymous with Muslims speaking the "Arabic" of the Arabian Peninsula. There was however a nation in the Iranian sphere known as the Kidarites who were "Aribu" yet not "Arabs" in the Classical Sense. The Tajiks of Tajikstan who are considered of mixed Arabic-Iranian origin may in part be descended from them. The Naphtalites in Eastern Scythia ruled over the Kidari and the two entities are sometimes confused with each other. The Kidari or Kedari were also confused with the Khazars. In the Scythian and Iranian regions the sounds for "d" and "z" could interchange which is another reason why the Kazars and Kidaris are apt to be confused with each other. On some maps the Crimea (which the Kazars once dominated) is referred to as Kedar. The Naphtalites later appeared in East Scythia where a portion of the Khazars were also to be found at about the same time.

Naphtalites, Yautya, and Hu

Chinese records speak of a group named "Yautya" together with the Naphtali. According to the Chinese, the "Yatya" were a section of Naphtali also referred to as "Hu" and as "Yeda"[7]. These names are similar to those applied to the Jews of Judah by the Assyrians and peoples in the Caucasus area.

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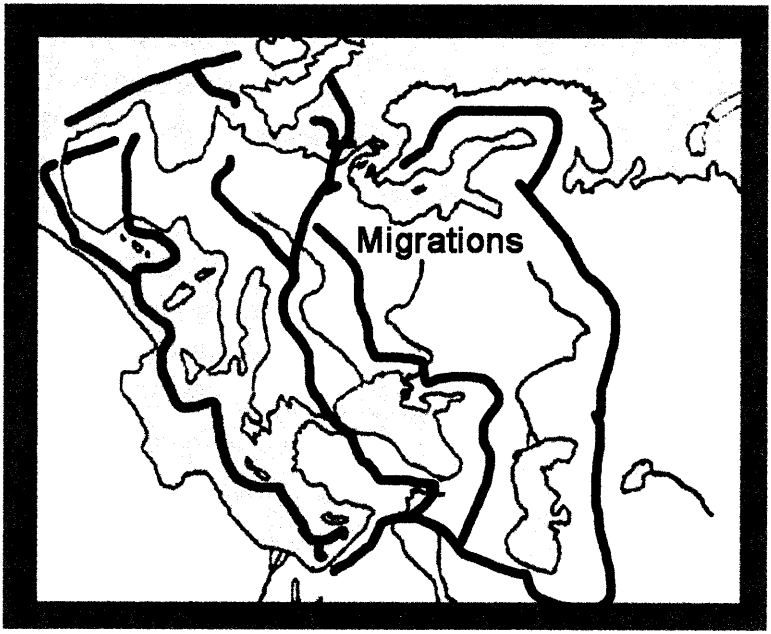
Many works on the Khazars mention the Naphtalites and the possibility that the Khazars had emerged from them or some other similar connection.

At all events a people named Naphtalites and linked by tradition with the Tribes of Naphtali and Dan had been in regions associated with Khazars and like the Khazars in popular tradition had been identified as Israelites. The Khazars originated in the Middle East and were of Israelite origin. Art some stage the Naphtalites were part of the Khazar Federation and identified with them. Indications are that at the time of Attila the Huns conquered Scandinavia or parts of it. This was accompanied by the migrations into that area of Naphtalites and others.



End Notes to Appendix

N1. The Association of the Ten Tribes with Gomer.

See: **DAVIDIY, Yair. "Hebrew Bride. Hosea-1," Israel, 2018.**
DAVIDIY, Yair. "Lost Hebrews Found. Hosea-2," Israel, 2018.
DAVIDIY, Yair. "Hebrew Destiny. Hosea-3," Israel, 2018.

DAVIDIY, Yair. "Hebrew Salvation. Hosea-4," Israel, 2019.

N2. Children of Gomer, Armenia, and the Khazars
Alexanian continues to cite other sources along the same vein, cf. S. Pinsker, Likkutei Kadmoniyyot (1860), 208; S. L. Skoss (ed.), Hebrew-Arabic Dictionary of the Bible of David ben Abraham al-Fasi (1936), 159).

N3. Israelites Transported by Sea Craft.
See "Origin" by Yair DAVIDIY.

References to Appendix: "Israelites in Armenia"
1. Casdoi p.6 quoted from M. Chorenski, "Istorija Armenii," Moskwa, 1893.
2. Casdoi p. 13
3. Dunlop p. 20
4. Casdoi p. 6
5. Schrader p. 267
6. Altheim, "GDH", vol.1, p.115
7. McGovern p.406ff. GROUSSET p.67. Cambridge Ancient History volume 3 (CAH 3) p.36.
8. Pliny NH 6;19.
9. Frye p. 67.
10. Mallet p.6.
11. Rawlinson (on Herodotus) vol.3, p. 214, n.A.
12. McGovern p. 476.
13. Godbey p. 17 ff. Eldad (story 5) as found in Epstein.

Appendix. The Schechter Text

Judah ben Barzillai

A Medieval Source that may be referring to the letter known as "The Schechter Text":

Judah ben Barzillai (ca. 1090-1105, "Sefer ha'ittim"):

We have found a text-copy of a certain writing which a Jew had written in his language in Constantinople about the Kings of Constantinople. He mentions wars which occurred between the kings of Constantinople and King Aaron, as well as wars between the sons of the Gentile kings and King Joseph, son of King Aaron, and also that the Khazars had become proselytes and had kings who were proselytes. We have heard that the account of all this has been written in the books of the Ishmaelites who lived in those days and this is written in their books .

Norman GOLD & Omeljan PRITSAK have examined the Schecter Text and written about it. "Khazarian Hebrew Documents of the Tenth Century," 1982, by GOLD & PRITSAK, is the source for what we know about it. In Chapter 2 of this work concenring the "Records of Khazaria" we have discussed the Schecter Text.

The Text Itself

Below are extracts from the Document:

The first part of the Text is missing but the first words (that are in our possession) are:

....Armenia, and our forefathers fled from them...because they could not bear the yoke of the idolaters. They were received by the People of Khazaria who at the beginning did not have the Torah...they intermarried with the inhabitants of the Land and WERE MINGLED AMONG THE HEATHEN, AND LEARNED THEIR WORKS [Psalms 106:35]. They would go out together with them to war and they became one people. They retained only the Rite of Circumcision though some of them also kept the Sabbath. There was no monarch in the Land of Khazaria. Whosoever would be victorious in battle would be made Captain of the Forces. One time the Jews went out with them to battle as was their practice. On that day a Jewish man with his sword made the enemy besiegers of Khazaria flee. The People of Khazaria appointed him as Captain of the Forces...Many days after that, The Almighty had mercy. HE caused the heart of the Captain to bring him to repent of his sins. His wife, Serach, influenced him and taught him to do good. He agreed to this since he was circumcised. The father of the maiden [his father-in-law], a righteous man, also taught him the right path. When the Kings of Macedonia [Byzantium] and the Arab Kings heard of these matters they were very wrathful. They sent emissaries to the Princes of Khazaria uttering blasphemies against Israel. They said, Why should you return to the faith of the Jews who are now subjected by all the nations? They spoke other things that we will not tell of. They turned the hearts of the Princes in a negative direction. The Captain of the Forces who was Jewish said to them, Why should we debate so much? Let representatives from the Sages of Israel, and from the Sages of Greece [Christian Orthodox Greek Byzantium], and from the Sages of the Arabs [Islam], come and expound before us...

The Princes of Khazaria said:
Behold in the Valley of Thyself there is a Cave. Bring the books that are there out and set them before us.
They did so coming into the Cave and finding there Books from the Torah-Teaching of Moses. The Sages of Israel [i.e. the Jews] explained the Books in accordance with what they had said previously. The Israelites [i.e. the Jews?] together with the Men of Khazaria genuinely made their repentance. [After that] Jews began to come from Baghdad, Khurasan, and the Land of Yavan [i.e. Greece-Byzantium]. They strengthened the Men of the Land [in their religion] to hold fast to the Covenant of the "Father of a Multitude" [i.e. Abraham, cf. Genesis 17:4]. The Men of the Land appointed one of the Sages as Judge. In the Language of the Khazars he was called "Kagan". Ever since then until this day all Judges that were appointed after him have been termed "Kagan". The Great Prince of Khazaria had his name changed to Sabriel. He was made king over them. They say in our land that our forefathers came from the Tribe of Simeon but we are not certain how true this is. The King made peace with the King of Alan our neighbor. The Kingdom of Alan is stronger than all the Kingdoms around us. The Sages had said this [pact between Khazaria and the Alans] was in case the Nations arouse themselves to war against us.

Ezekiel and the return of the Ten Tribes and of the Converts.

Ezekiel foresaw the reunification of Judah and the Ten Tribes. The Redemption of Judah is dependent on the Ten Tribes. Judah and Joseph need each other.

The stranger who sojourns with Israel and identifies with them will have the same rights.

Ezekiel 47:
21 So you shall divide this land among you according to the Tribes of Israel. 22You shall allot it as an inheritance for yourselves and ***for the aliens who reside among you*** *and have begotten children among you. They shall be to you as citizens of Israel; with you they shall be allotted an inheritance among the Tribes of Israel. 23 In whatever Tribe aliens reside, there you shall assign them their inheritance, says the LORD God.*

The stranger (alien) who resides amongst us also has the same responsibilities as other Israelites. In the end times not only Israelites but also the aliens dwelling amongst them will be required to put their idols away and no longer worship them. The stranger (alien) who resides amongst us also has the same responsibilities as other Israelites. In the end times not only Israelites but also the aliens dwelling amongst them will be required to put their idols away and no longer worship them.

Ezekiel 14:
6 Therefore say to the house of Israel, Thus says the LORD God: Repent and turn away from your idols; and turn away your faces from all your abominations. 7For any of those of the house of Israel, ***or of the aliens who reside in Israel****, who separate themselves from me, taking their idols into their hearts and placing their iniquity as a stumbling-block before them, and yet come to a prophet to inquire of me by him, I the LORD will answer them myself. 8 I will set my face against them; I will make them a sign and a byword and cut them off from the midst of my people; and you shall know that I am the LORD.*

God will once again accept the Ten Tribes who will previously have been living without the covenant. Ezekiel says that Judah has an obligation to help the Lost Ten Tribes return. The complete return of Judah is dependent upon the return of "Samaria" (16:53, 55, 61) meaning the Ten Tribes especially Manasseh. Manasseh today is mainly the USA. God will renew His covenant with Judah and with Israel (16:62).

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